

DOMESTIC MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

AUGUST, 1868.

COMMUNICATIONS.

THE BANISHED.

"God doth devise means that His banished be not expelled from Him," and women wiser than her of Tekoah are now successfully pleading for those who are virtually expelled from God's house. These prayers bear the only true test of sincerity, for the women offer themselves to aid in seeking out and restoring the "banished," and in making them welcome in the family of Christ. They also obey the Apostolic injunction, by "comforting the feeble-minded, supporting the weak, and being patient towards all men." These women manifest the spirit of Christ, by remembering that it is written: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

The following paper, being the extract from a diary promised in the letter on Men's Bible-classes, published two months since, illustrates one of the many modes by which "the stranger" is sought out and the "banished" is restored to Christ and His Church.

H.

Sept. 25th.—While paying a visit to Mrs. R. to-day, a respectable looking woman, with a child in her arms, came in and seated herself nearly opposite me, taking no part in the conversation but listening attentively to what I was saying, as well as to the few Scripture verses I read at the close of my visit. I was coming away, when she said: "I saw you coming here, and I came on purpose to see you. I told Mrs. R. I would get you to see what you could do with my man, to get him to go to church." Her own excuse for not going was her family cares, which were indeed numerous; but she said: "I never was so regular in going as my husband was in the old country; he was never so happy as at church and Sunday-school, and in the four years in this country he

has only been once inside of a church." She told me he had been a Sunday-school teacher for many years at home. He had found folks here so cold and unsocial, etc. I promised to call and see him some Sunday; she begged I would give no intimation of her having spoken to me of him.

26th.—After 6 o'clock P.M., I knocked at her door, and in response to the call, "come in," I passed into their back room, where the family were all seated at tea; with apologies for not having opened the door, she begged me to be seated. I said I had not time, it was Mothers' Meeting evening, could she not manage to come up to it with Mrs. R.? She repeated the excuse I had already received, and I said: "Well, then, you must introduce me to your husband and I will give *him* an invitation." He rose when he heard my name, said he had heard of me, was glad to make my acquaintance, and I said: "My time is too short now to talk; I invite you to come and see me on Sunday morning, and, after Bible-class, we can get acquainted." "He did not know—he did not think he could come—he did not go to such places *now*." I seized upon the *now* and asked, "Did you use to go?" "Oh, yes, in the old country always." "Coming to a new country, away from the old home influences, you did not think religious privileges needful; you can get along without religion here; is that it?" "Indeed," he said, "it would seem just the reverse; but I have been very neglectful; I will come some day and tell you how it has been with me." "I shall expect you next Sunday, then." "I have made an engagement for that, but the Sunday after you will see me."

Oct. 6th.—Mr. E. was at the Bible-class according to promise, and said: "He would not promise to come always, but liked it well enough to give his name for my roll-book as a member for the class."

13th.—Disappointed not to see Mr. E. Called in the week and heard from his wife that he had been much interested in the way the class was conducted, and really sorry that some company had prevented his going last Sunday.

20th.—Mr. E. again with us. I introduced him to B. and M. and W., as a stranger who had joined our little company, and I hoped he would feel at home with us. In the afternoon I stopped for M. to go with me and see G., who was in much affliction at the loss of his lovely child. After paying that visit, I said: "I am going to see E. to get better acquainted with him; suppose you come in with me for a little while." We found him reading, and he said, "He had been looking a little into the morning Bible lesson." M. asked "How he liked the class?" "Very much; he intended to come regularly; he wished he had known of it sooner." After a few words of warm invitation to church, I was about to leave, when he asked if I "could stay for a quarter of an hour and talk with him?" "Of course I could." M. left us alone, and Mr. E. said: "I want to tell you how far off the track I have been. In four years I have been only once inside of a church. He had never been a communicant of the Church at home, but for many years had been a constant attendant on Church services and a teacher in the Sunday-school. He had felt it an especial

trial, in coming to this new country, to leave those beloved associations. On settling in Philadelphia, he had found no Church of England service near him, had delayed for a few weeks going anywhere; but one Sunday, Bible in hand (because in the old country he had always read the lessons from the Bible in church), he went to the place of worship nearest to him. He walked slowly up the middle aisle and back again. Not a pew door was opened, not a welcome hand put out to him, nothing but a stare, as if he were an intruder; this was very different from his own church at home, where every stranger was welcomed warmly. Going at length into 'the most insignificant seat' he could find—the last pew in the church—he thought he would at least be undisturbed; but three ladies came to the door, looked as if they thought him impertinent, crowded him in the corner, sang with evident satisfaction from *their* hymn books, never noticing that the stranger at their side had none to sing from. He left the church, little profited by the services, determined never to enter *that* building again. He said no one could have an idea of the chill such a reception gave a stranger in a strange land. He hoped I, as a teacher, might use this as a hint to Christian people of the value of courtesy and kindly feeling in the church."

Furthermore, he added: "In the four years I have been in the country, no one has ever invited me to go to church—no one has ever asked if I went to church at all—no one has ever spoken to me of my soul till you did. I have worked in machine-shops with men, professors of religion, scores of them, and have often wondered they took no interest in this; but to this day, you are the first and only one who has approached me on this subject."

Much more he said, acknowledging frankly that he was without excuse for his neglect of public worship and other Christian duties; he had not felt happy, especially of late he had realized he was "going down hill." His life-long devotion to the cause of temperance had kept him from the snare of drink, and thus far his outward morality had been preserved; but he was utterly careless as to Sunday observances, and was *adrift*.

He thanked me warmly for my interest in him, and hoped it would be for good; he would be in church next Sunday. We prayed together, and I left with him a little book, "Come to Jesus."

It is nearly five months since he first came to the class. One absence only is noted, and I find "S," for sick, in my book on that day. On the fifth Sunday I asked if he would supply the place of an absent teacher in the Sunday-school. He did so gladly, and now has a class of his own. His serious attention was very evident about two months ago, and I said one day, "I want very much an opportunity of conversation with you." His reply was, "I was going to say the same to you to-day; I cannot get on without help." I had written several notes to him, had called at his house and had brief conversations with him; but now his attendance at church twice, and Bible-class and Sunday-school, left no time on Sunday; I therefore appointed for him to come and see me at my house, a certain evening that week.

He came, and began at once to say, "that he needed help; he could not understand himself; he was unhappy; but one thought in his mind night and day. He could not stand where he now did; for days he had been "praying for light, for guidance, for forgiveness, through Jesus Christ." His great distress was caused by his failure to realize that fullness of joy which he had supposed *must* be felt by every forgiven sinner. It was a great relief to him to pour out into a sympathizing ear his perplexities and anxieties and struggles, and it was very touching to me to see the strong man bowed down by a sense of his own helplessness and of his need of a Saviour. I made no full note of the conversation; but one illustration gave him comfort and struck him forcibly:—"Suppose you had been nearly drowned, and battling almost hopelessly with the waves which had well nigh overwhelmed you, and a mighty deliverer, at imminent hazard of his own life, snatched you from your peril and had placed you upon a rock far above the surging waves. Standing there safe, but wet and shivering, would you have distressed yourself because you did not immediately feel warmth and comfort? Would you not gratefully look to your benefactor, and trust that the same love which had saved your life would give you the things needful for its preservation—would clothe you and warm you and feed you? So trust the loving Saviour; he will warm you with His love, strengthen you by the influence of His holy Spirit, clothe you with the robe of His righteousness, feed you from His holy Word. Thus will you grow in grace and in the knowledge of His will, and enjoy that peace which He promises to give. Look off from self; look ever to Jesus; trust Him, love Him. "He that spared not His own Son, but delivered Him up for us all, how shall He not *with Him* freely give us all things?"

Troubled by thoughts of sin and by his old habits, feelings and associations, which seemed to cast him down into a state of hopelessness, and make him doubt his acceptance, I said: "Suppose your Queen had graciously sent for you and had adopted you as her son, and given you the full privileges of sonship—would you expect at once to rid yourself of habits of thought and expressions usual to you in your former lowly sphere? Would you expect at once to adopt with ease courtly phraseology and sentiments, adapted to your new position? You would not distress yourself with the fear that you had made a mistake, and that her Majesty had not adopted you. You would trust her royal word, and put forth every energy that you might adapt yourself to the new state of life in which you found yourself. You would use every means she placed at your disposal to discipline yourself and learn what you ought to be and to do. Just so with you now; your Heavenly Father has placed before you means of grace, prayer, the reading of His Word, the ordinances of His Church. Use them diligently and you will realize more and more the preciousness of being privileged to cry, 'Abba, Father.'"

I found he had not talked freely to his wife on the subject of religion. "I see," he said, "I have been very selfish—I know she must have observed a

change in me, but, satisfied with that, I have never told her of my purpose, God helping me, or said a word to her about her own soul. Tell me anything you think I ought to do. I have told my old friends that I have become a church-goer, and have *resolved to give the Lord all of His own day*; but I shall go farther now than that." Family prayer was proposed. "Thank you for that suggestion; yes, I must have a family altar." "When will you begin?" "It is too late to-night, for I find it is ten o'clock—but to-morrow we will begin." After prayer for God's blessing, and the leading, sanctifying and governing influences of His spirit, we parted.

When he reached home that night, for the first time in his life he knelt in prayer with his wife, and every night since, with wife and children, he has had family devotions.

Three weeks ago he said he wanted to bring his two American children to the same privileges his English children had enjoyed, by dedicating them to God in baptism. He said afterwards that he felt at the font that he then and there renewed for himself those solemn vows taken for him in infancy. He is prayerfully considering the question of confirmation, having some little difficulties in his mind which I feel sure will all be dispelled in time. He is honest and thoughtful and earnest. I think it unwise to hurry him; he is very attentive at Bible-class, and I find it very easy in the course of the lesson to aim some especial truth at him, which I know must find a lodgment, and will convince him some day that he ought to be in full communion with the Church. This shows how ripe is the harvest, only needing that the sickle be put in. When you pray that the Lord of the harvest may send forth laborers into His harvest, will you not also pray that your eyes may be opened to see if some work is not at your own door which *you* can do, to bring near the glorious day when all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ? Ask your minister or other experienced Christian worker to aid you in your first efforts for the salvation or the spiritual comfort of others. The beginning may be ever so small—the disposition and the pleasure will grow as you exercise the spirit of Christ that is in you.



WORK FOR THE CHURCH AMONG THE FARMERS.

No. 2.

In a former article (Number for June, 1868) I assumed two positions as the bases of my argument: first, "that all members of our own particular Church, whether clergy or laity, earnestly desire the restoration of an organic unity to the Church Universal;" and, second, that "all members of our own particular Church, whether clergy or laity, agree in the opinion that it is the best of all forms of religious organization which exist in the country." The conclusion was then reached that to all of us, no matter what our variations of opinion, or our

judgment as to the expediency of intermediate measures, the organic unity which we desire cannot consist in any mere fusion of all different denominations into one mixture, much less in the absorption of ourselves and others into any other existing religious body. We must expect, as the final result of all intermediate measures, as the final reconciliation of all variations of opinion, that our Church shall become, by the voluntary consent of the people, the national Church of the United States.

This conclusion was, however, one of the postulates of my argument, to be assumed as axiomatic in the present discussion. I now proceed to inquire, What are the characteristics of a Church in this country which shall be, in any true sense, national? The organic unity, the outward oneness of the Body of Christ, certainly does not require that the political barriers of separation between peoples and states should be broken down; nor even that differences of manners, customs and institutions—of the expressions of race, life and force—should be obliterated. The attempts made by the Church of Rome, through centuries of endeavor, and still persisted in, to produce a uniformity in governmental and social matters, have signally failed. It is as true that God has arranged mankind into families and races, bearing uneffacable marks of distinction, as it is that He made all men of one blood. We can have no reasonable expectation that the world will ever come under a single temporal government; indeed, the tendency towards segregation according to tribal affinities is, at the present day, strongly marked and rapidly increasing in Europe. I do not even look for anything like a republic of states, if we give to the word republic a meaning which implies organization. The most that we can expect is, that as Christian ideas become more and more controlling in public affairs, the absolute independence and equality of each separate state will be more clearly recognized as a fact, and the intercourse among nations will be marked by the kindness and justice which prevails among equals, rather than by the force and fraud which too often obtains between the powerful and the weak.

The idea of an organic unity of the Church Universal implies, therefore, that this whole must necessarily be divided into several parts, each part distinguished by some peculiar features of nationality, and each having a more detailed, complete and effective organization within the limits of the people whose separate Church it is. This was the condition of the Church before the Papacy attained its power, and to this condition must it return when a true catholicity is restored. Those among us who are more or less dimly aspiring after a reformed Papacy, are as plainly wishing and laboring against the catholic idea as they are against the inflexible laws of race, life and political order.

No portion of the Universal Church can with any truth be styled national, unless it represents in fact the people within whom it is placed; unless it represents in fact, not only the numerical population, but their habits of thought, aspirations, tendencies and movements; unless, in short, the same forces which

control the people in their social and governmental relations, also control them in their ecclesiastical relations, and influence, as far as the nature of the object will permit, the Church which is the outward expression of those relations. We may believe that the Protestant Episcopal Church is the best of all forms of religious organization; we may go further and assert, if we please, that it is the national Church of the United States. It certainly does not now represent the numerical population; does it represent the habits of thought, aspirations, tendencies and movements of the people? Until it does the latter, it can never represent the population; and until it does both, it can never be national.

By representing the population, I mean that if the Church does not contain absolutely all of those within a given country who profess and call themselves Christians, it should at least so far include the mass of such persons as to embrace all classes of citizens—the rich and the poor, the cultivated and the uncultivated, the powerful and the weak, those who govern and those who are governed, those of every profession, business, calling and position; and thus that its laity should be made up of the same elements as those which compose the whole body politic, and that these elements should enter into each of the two societies in the same proportions. This position must be conceded, if we wish to give any fullness of meaning, or indeed any meaning at all, to the term national as applied to a Church. Until the condition I have thus described is obtained, every religious body, no matter how real may be its connection with the Church Universal, has no such real connection with the country and people among whom it is planted. Establishment by law and governmental support will not necessarily produce this condition, nor will the absence of such a legal status necessarily prevent it. The Church of England certainly did at one time thus represent the English population. It is possible that, without losing any of its privileges, without severing one formal tie which unites it with the state apparatus, it may cease to be national.

By representing the habits of thought, aspirations, tendencies and movements of the people, I do not, of course, mean that the Church must adopt the various political and governmental forms and organizations which prevail in the various countries within which it is placed. Indeed the very notion of an organic and outward unity of the Church Universal precludes any such result as this. It is enough for the purposes of my discussion that we assume the Episcopal form of government to be the best; and this form must be retained in republics and in monarchies of every grade, or else the outward oneness would be lost. It is not necessary, on the other hand, that the Church should stand in the same relations to the civil authority in all countries. It may be so completely united with the state that the Bishops are appointed by the Crown, as in England; or it may be an entirely voluntary society, as in the United States. But whatever be the form of civil government, whatever be the organization of the body politic, and whatever be the relations of the Church to the government and the body politic, the Church must be in sympathy with the social and

political thought of the people—not indeed with every particular measure which has a temporary importance or excites a temporary interest; but with the grand principles of civilization and social and governmental polity, which lie below all measures of mere policy, beneath the superstructure of the state itself. A national Church can never make itself a close corporation. If the Episcopal Church shall ever become the national Church of the United States, it will not do so by attempting to inculcate ideas of English civilization—ideas which themselves are fast losing power in the old country. It must represent all that is real and true of American civilization; it must place itself in the vanguard of American progress; it must assume such a leading and commanding American position, that every citizen, loving his country and her institutions, will see at once that as the Church increases in power and numbers, that country and those institutions are strengthened. I cannot omit one illustration appropriate to the present time. Why should the Church newspapers and periodicals in the United States, with hardly an exception, unite in condemning the policy of dissolving the union between Church and State in Ireland, and agree in ascribing improper motives to Mr. Gladstone and the Liberals in their advocacy of this policy? Can the Church in America hope to recommend itself to the confidence and affection of thoughtful citizens by such a rejection of one of the fundamental ideas upon which our civilization is based? Is success in America to be won by upholding the Tory principles which have so completely lost ground in England? I believe that until the Church is in sympathy with American civilization, until it pulsates with the same life which pervades and sustains the State, it cannot include and represent the numerical population, it cannot claim to be national, but must remain the Church of a small fraction of the people.

Common sense and a knowledge of history are as important in the management and direction of the affairs of the Church as in those of the State. I sometimes read learned arguments and earnest appeals in favor of establishing among us Church institutions and measures which were successful on the shores of the Mediterranean during the early centuries, and wonder if the advocates remember in what country and age we are placed, and if they know that a civilization prevails here different in every conceivable respect from that which was fast dying out in the overgrown cities of the decaying empire. St. Paul did not proceed in this manner to establish the Church in those provinces which he visited. We have an inspired record of the fact that at Athens he appealed directly to Greek civilization and ideas as aids in his work of introducing the Gospel. From this single illustration we have a right to infer that he and the other Apostles and Missionary Bishops always proceeded according to this example set by the great Apostle to the Gentiles. There is certainly nothing in the position which I believe the Church should maintain opposed to the principles of our holy religion. It is only using that wisdom of the serpent which was put upon an equality with the harmlessness of the dove. To place and keep the Church in antagonism to the thought of the people which it hopes to

draw within its fold, does not display the wisdom which was enjoined, and it will not succeed, however harmless may be the lives of the individual members. It is hardly necessary to say here that I am not speaking of the work of the Church, acting in a purely missionary capacity among barbarous heathen and depraved populations. When I look around me and see other religious bodies active, powerful, seizing hold of every occasion, striving to keep pace with the movements of society—however much I may condemn many of their particular measures, I cannot but confess that there is a spirit which prompts all this that it would be well for us to acquire, a principle of action which lies under all this that it would be well for us to adopt, if we would succeed in becoming—as I pray God we may become—the national Church of the United States.

In a succeeding article I shall endeavor to make some practical applications of these general principles.

J. N. P.

THE CHURCH FOR THE WORKING CLASSES.

In my last paper I spoke of the defects of our system of preaching. First among these is the difficulty of bringing the right class to listen to it. This suggests the much debated subject of “free churches.” Here too we are oppressed by an English precedent. In the country parishes of England, the theory is that the church is the common property of all the parish. Hence the appropriation of any portion of it to the exclusive use of any family or families by the erection of a pew is manifestly unjust. The whole territory of the parish furnishes the revenue for the church’s support. All who dwell upon it are therefore entitled, under due christian conditions, to the benefit of the church. All are under the spiritual care and authority of the parish priest. They may, of course, refuse to receive him, but he cannot deny their appeal. With us the territorial parish has never been established except for certain specified purposes. The churchmen of a town or village build their edifice and support their Clergy for their own benefit. No one is entitled to join in the Lay-management of the church’s affairs unless in some way enrolled among the church’s habitual attendants. It is necessary to belong to the congregation. Therefore there is no moral impropriety in possessing, as the counterpart of this privilege, a certain modified property in the church. This is not absolute; but no right of property is absolute in any community. No man may make a dangerous or immoral use of his own to the detriment of his neighbors. But the right to vote at all concerning church property involves a quasi-possession, a right which includes the idea of transfer or acquisition by bargain and sale. There can then be no spiritual guilt in the assignment of fixed sittings and exclusive occupancy in a church building. It is simply and purely a question of expediency. No church building can hold all the worshipers who may wish to enter it. There must

be then a rule of preference. It is only just that the members of the parish who are liable for its support should have that preference. Unless they do have it as a usual fact, they will give up their membership. Those who pay for a thing ought to have it. If for a public lecture or exhibition of any kind, more tickets are issued than the house has sittings or places, those who come latest feel themselves to be defrauded when the house is full. Now our churches do not issue tickets, but they are guarded by the general consent, which makes the church the property, for church uses, of its congregation. The term *free church* misleads. It means only this, that choice of the sittings in it, instead of being assigned by fixed rule, is left at random among the congregation belonging there. An outsider has less right actually in one of them than in a pewed church. Into the latter he may go to take the place of one whom he knows will be absent; in the former he can never go without intruding more or less. A seat left vacant in a "free" church is relinquished to general occupancy. The parishioner who stays away cannot transfer, since he cannot reserve his seat. Suppose, for example, that the congregation of a "free" church have voted that all seats unoccupied at a certain hour shall be given to the Sunday-school, or to the poor of its Home for the aged, or to the sailors of a neighboring navy-yard. If strangers come in before that time, they come as trespassers. The right stands thus:—First, members of the parish; then to the vacancies, the privileged classes above alluded to; last of all, if there still be room, any strangers, not otherwise. A "free" church, to which all the world may come, is a misnomer. It is not a church at all. There is no cure of souls attached. It may be a lecture-room, a mission chapel, or a city cathedral; but in the parochial sense it is no church. The church, the *Ecclesia*, is an organic and defined body of men; not the building in which they meet, any more than a uniform is a soldier. Now the free system may be a good or a bad plan for the organized parish—I have nothing to say as to that—I only wish to take it out of the erroneous association commonly coupled with it. As a means of bringing the working classes, who cannot afford costly pews within the reach of preaching, there is no sense in it. If a working man cannot afford a pew in the expensive Church of St. Barsarius, it follows that if he is to worship there habitually it must be at another's cost. If the Clergyman ministers for an inadequate salary, because the church is free, then the priest pays for that man's seat out of his own pocket. If a few rich men will support the church, they bestow on their poorer brethren that amount of spiritual alms-giving. And if you try to obviate this by allowing contributions, by the offertory, by the envelope system, or what other means you will, you come back either to the starting point, that each man shall pay for what he gets, and be protected in getting what he pays for, which is the pew system after all, or you continue to have the other thing, that some body knowingly secures that which he does not pay for, and is the object of a charity.

In this latter case, the working classes will not come inside the church-build-

ing. They have their pride, and it is a justifiable one. They will not take that which they do not earn. It is often said that the Romish Church does that thing better than we, by having its seats free for all, but certain reserved services. The Romish Church has these great advantages, that it ministers mainly to those who are accustomed by nationality to distinction of class, that its worship is not conditioned on either seeing or hearing all that goes on, and that its main body of worshipers among the working classes, are forced by the nature of their work (household service) to attend at an hour when the rich will not come. That separation is generally undesirable for us. Moreover the Romish Church is free to nobody. Everything is paid for by everybody, in some way. Its parochial offices have their regular tariff, and its parochial ear marks are indelible.

I think that the system of churches free, except at the Morning and Evening Prayer, of Sunday, with multiplied services, can be successfully tried, but it must be the result of something which precedes. Above all, these services must not be labelled "free services for the poor." I don't like to be ticketed as a poor man, however poor I may be, and I do not like to think that my religion is a cheap religion, while another is getting a better and more costly article.

Now let us come to the practical mode of getting at this difficulty. You must begin with the free mission. To build the church and build it well, is an extraordinary effort; but, if well built, it may be, when done, done once for all. It must be put in the right neighborhood, where the working classes are at its doors. It is put there as the Mission Chapel of St. Ambrose's Church, professedly; you say to the working man, plainly, St. Ambrose's will not hold us all. There is not room enough in it for you and me. Ask him, nay, compel him, to come and sit with you in your own pew or slip some Sunday, and let him see for himself. He has the sense to feel that he ought not to crowd you out; yet he wants to go to church, and to have as good a church as you do, in all things, music, preaching and the like. Especially, he has an uneasy feeling that you hold yourself too good to worship with him. You then say, "Now we of St. Ambrose's are going to build this chapel in your neighborhood, so that you and your families can go on stormy days as well as pleasant ones." You propose that the chapel be free at first, with an offertory devoted to meeting its expenses as far as it will go. What is lacking St. Ambrose's will see to, at least so far as the salary of the Clergyman is concerned. Then, as to fuel, lights, music, adornments and all such matters, the congregation of the chapel have to help themselves. They become accustomed to the effort to meet their own wants. The prospect is placed before them that when they can have a self-supporting parish, the mother church will give it up to them, and of course the choice whether to sell the pews or to retain the free system. Now, of their own free choice, it is very probable that these people, nurtured under the free system, will go to that of pews as preferable, and do just as well before as after. But whether they do or not, one thing will be necessary for the success of the mission, and that is,

that the rich pew-holders of St. Ambrose's shall show themselves willing to come freely to the chapel and to worship there. If that is done, the working people of the neighborhood will come to it. First will come the few Church people, then will come those who belong nowhere, the strangers to all religious influences, who are looked up. Then the influences of good, faithful, parish-work, such as a faithful priest only can give, will begin to tell. The free seats act as a means of *introducing* the Church to the strangers to our Communion. But it must be over and above all preaching, aside from all attractions of service, the *parochial care and presence* of the Church, which must make its continuous success. Aggression is one thing, maintaining is another. I do not find that among other religious bodies the working-classes are so fond of free seated churches that they make the slightest effort to have them. On the contrary, where they can, they sell the pews as many and for as much as they can. But they get the working classes, just because of the false idea, which is dispelled as soon as those classes have an opportunity to find the mistake, that the church is for the rich, and is purposely exclusive. The Methodists have been slyly insinuating that for years past. A popular illustrated periodical is constantly adorned(?) with wood-cuts which are ludicrously ignorant of the usages of the service, but are nevertheless spiced with the venom of prejudice. Only one thing can overcome that, which is when the Church transcends the social barrier. I do not say, breaks it down; the working classes do not wish this. They only ask to be duly considered. Just because they do not wish to meet on intimate terms elsewhere, they ask to be of equal repute in the Church of God. But they also know that those who contribute most to its support will claim the direction of those contributions. Putting aside the Clergyman, they know that the man who puts upon the alms-basin fifty dollars a Sunday, to the twenty which all the rest make up, will claim and get five-sevenths of the say, perhaps seven-sevenths in everything wherein Laymen may have any rightful voice. He will have it more arrogantly and fully than if he owned half the pews. They are no more equal in the house of God than in the house of mammon, not a bit, and the chances are that the Clergyman will be far less independent.

I have, perhaps, touched upon a sore subject; but I do wish in these papers to get at the root of the matter, and put sundry theories out of the way. Our one purpose as Churchmen is to extend the Kingdom of Heaven over a larger field. We must try all propositions by the test of a practical experience, which shall have the Spirit of God for its ultimate arbiter. That Spirit certainly tells us that the first object for us to seek must be the exposition of the mind of Christ, the making visible the real rule of the Lord in our hearts and lives. To this end we must sacrifice all views which are based upon merely ecclesiastical traditions, or advocated because of precedents, not built upon an enduring basis. Other foundation can no man lay than that that is laid.

STUDIES IN THE BOOK OF PSALMS.

BY THE REV. THOMAS RICHEY, D.D.

WE have treated the first and second Psalm as "a double proem;" we are now to enter on the inner Psalter. We pass through a two-leaved gate, as it were, to the Five Porches where the devout and believing of every age have been wont to gather, to find healing and refreshment in the moving of the waters that "make glad the city of God." It is not accidental that the first Psalm (according to Jewish reckoning) is a Morning Hymn, sung by David on the dawn of the day, after his flight from Jerusalem, on account of Absalom's rebellion. Here, as elsewhere, in the arrangement of the Psalter, regard was paid to the liturgical use, rather than to the chronological order, of the Psalms. There is no reason why the present Psalm should have had given to it such a prominent place in the Psalter, save the fact that it is especially adapted to usher in the devotions of the day, as that which follows after forms a fitting Vesper Hymn. "Let God arise and let His enemies be scattered!"—this is the burden of the Psalmist's cry. The title has been objected to on the ground that no mention is made in express terms of Absalom; and to this it has been replied, that the Psalmist's tender love for his ungrateful son made him refrain from any direct mention of his unhappy name. But the true answer is, that with David all other relationships became lost and were forgotten in the thought of his high calling as the Lord's anointed. David was every inch a king. No change of circumstances could divest him of his glory, or break the unconquerable vigor of his spirit. Withal, he was not proud nor lifted up: he reposes in calm confidence upon Him Who is his Glory and the Lifter-up of his head. His faith is the secret of his strength; and his faith has nothing ambiguous or sentimental about it. It is simply the acknowledgment in everything that he is called of God, and set apart by Him for the work given him to do. Everywhere and always, David appears before us in the full consciousness of his ideal character—no vain or sentimental ideal, we repeat it. His personal joys and sorrows are all absorbed and forgotten in the one supreme relationship, that as king he is called to bear to God and His people. It is this true and most real vitality that gives to the Psalms their typical character. They are fulfilled and find their accomplishment, first of all and supremely, in the true King and Shepherd of the flock; secondly, in all who are partakers in His anointing, who are, in any sense of the word, the Lord's Christs.

"In this Psalm" (to quote the nervous words of Luther), David, with a wonderful feeling of mind, and a signal experience of faith, extols, in the highest strains, the greatness of the long-suffering goodness of God, when he says, "Salvation is of the LORD!" As if he had said, The LORD is He alone who has all salvation in His hand, and all the issues of life and death. He sets up and changes kingdoms in a moment just as He wills. No peril is so great, no death

so instant, from which He cannot deliver His own if they but call upon Him in true faith and flee unto Him alone.

The Psalm falls into four strophes, of two verses each :—

I. The complaint (ver. 1, 2).

II. The recollection of past mercies (3, 4).

III. Confident assurance of deliverance in the present distress (4, 5).

IV. A prayer for help and blessing (7, 8).

A PSALM OF DAVID WHEN HE FLED FROM HIS SON ABSALOM.

I.

The Psalmist complains of the number of his enemies.

LORD, how many are they trouble me !	1
Many are they that rise up against me,	
Many there be that say to my soul,	2
“ There is no help for him in God.” Selah.	

II.

He calls to remembrance the glory given him of God, and His loving-kindness of old time.

But Thou, LORD, art a shield about me,	3
Thou art my Glory, and the Lifter up of my head !	
I call upon the LORD with my voice,	4
And He heareth me out of His holy hill. Selah.	

III.

More especially the protection vouchsafed in the past night season, and the pledge of deliverance it afforded him.

I laid me down and slept ;	5
I am risen again, for the LORD sustaineth me :	
I will not be afraid for ten thousands of the people,	6
That have set themselves against me round about.	

IV.

Strong in faith, and assured of victory, he pleads for help, and prays for the people.

Up, LORD ! help me, O my God !	7
Thou it is that hast smitten all mine enemies upon the cheekbone,	
Thou it is that hast broken in pieces the teeth of the ungodly !	
Victory belongeth unto the LORD !	8
Thy blessing be upon Thy people ! Selah.	

PSALM IV.

The Selah at the close of Psalm III. shows it to be incomplete, and that it is to be followed by another. When we take into consideration, moreover, that the number of verses is the same in this and in the preceding Psalm, as well as that the Selahs occur in the same relative places in both, it is obvious that the connection between the two Psalms is very close. As the former was intended for use in the morning, so this is a hymn for the evening ; composed at the same time, possibly on the very same day as the last. There the Psalmist complains of the violence of his enemies ; here he bewails the cowardice and treachery of his friends. Seeing him forsaken, they are ready to despair. Their cry is, “ Who will show us any good ? ” But David comforts himself in God. His answer is, “ The Lord hath separated for Himself him that is godly ! ” This thought, implying as it does the light of the Divine countenance, fills the heart

of the Psalmist with a joy greater than the joy of the threshing-floor and the vintage; reposing in it David lies down and takes his rest, assured of God's protecting care during the watches of the night season.

As in the first and second Psalms, says Hengstenberg, "So here again we have a pair of Psalms inseparably united by the inspired writer himself. The situation in each is exactly the same—comp. III. 5, with IV. 8. The thoughts which agitated his heart on that remarkable night, the Psalmist has represented to us in a piece of two parts. In Psalm III. his earlier experience of Divine aid form the chief point, while in Psalm IV. he looks to his Divine appointment as to the rock upon which the waves of revolt must dash themselves to pieces.

It is certainly not to be regarded as an accident that Psalms third and fourth immediately follow the first and second. They are occupied, as well as Psalm second, with a revolt against the Lord's Anointed, and Psalm fourth especially shows a remarkable agreement with it—first in sentiment, and then also in expression—comp. "Imagine a vain thing," II. 1, with "Love vanity," in IV. 2. In the third Psalm the personal experiences and feelings of David are most prominent, and they formed the basis on which he reared the expectation of the events which were to befall his successor, the Lord's Anointed.

The Psalm may be divided into an Ode and Epode, with three Strophes between. First, the Psalmist makes his appeal to God; then follows an address to the false-hearted, with a prayer for help and a declaration of trust; and lastly, a "good night," in ver. 8.

(For the Precentor. With stringed instruments. A Psalm of David.)

David makes his appeal to God as judge of his righteousness.

Hear me when I call, O God of my righteousness; 1
Thou who hast set me at liberty, when I was in trouble,
be gracious unto me, and hearken unto my prayer.

I.

He rebukes the abettors of Absalom's vain attempt against the Lord's Anointed.

O ye sons of men! how long will ye blaspheme mine honor? 2
how long will ye love vanity, and seek after lying? Selah.
Know then that the Lord hath separated for Himself him that is godly: 3
the Lord heareth when I cry unto Him.

II.

He warns them not to let their indignation at his humiliation lead them to distrust God's appointment, but to persevere in the worship of God.

Be ye angry and sin not: 4
hold counsel with your heart in your chamber, and be still! Selah.
Offer the sacrifice of righteousness, 5
and turn ye in trust to the Lord.

III.

The Psalmist prays for a ray of help to cheer his friends: for himself he trusteth in God.

There be many say, "Oh, that we could see some good!" 6
Lift up, O Lord, the light of Thy countenance upon us!
Thou hast put gladness in my heart, 7
greater than if my corn and wine increased.
I lay me down in peace, and straightway rest! 8
for Thou, Lord, alone
wilt make me to dwell in safety!

SHORT SERMONS FOR THE TIMES.

No. 2.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him—1 Cor. xvi. 2.

Upon the first day of the week," the Lord's Day—an appropriate time. Last week's work is ended, this week's not yet begun, and a sacred interval of rest allows the Christian time to think of past and future, as God hath ordered life and work for him; to recognize the guiding, lifting, strengthening Hand which has thus far blessed him; to "enter his gates with praise," and renew at the Christian altar the willing vows of love and service. It is a time when the Christian, if he realize his stewardship and deep indebtedness; if he *mean* what he *says* in the general thanksgiving, and the words, "goodness" and "loving-kindness" and "inestimable love," and the phrase, "not only with our lips, but in our lives," have source within a loving, thoughtful, thankful heart—a time when a Christian soul asks itself, *What owest thou unto thy Lord?*

"*Let every one of you.*"—Whatever of payment can be made by us, whatever of service is asked, "*every one*" of us is—let us not say *bound*, but—*permitted* to do or give. If some would rather answer the question, "What owest thou?" under a sense of bounden duty, let these, then, make *honest* estimate of their debt; but let *all* of us remember the parable of "The Talents," and the exhortation, "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." "Every one?" Certainly; for who of us would *presume* to say, *I owe nothing?* Who of us would *wish* to say, *I care nothing?* Who of us can say, *I have nothing?* And if every one would give! Let us use a few figures:—160,000 communicants, giving each *only* ten cents on every "first day of the week," for Domestic Missions, would contribute \$832,000 a year! It is simply *wonderful*—no! it is simply a *shame* to us Christians, that we have seen great loans secured to Government through multiplied, small subscriptions; great public works completed and sustained by means of equal, light taxes; great fortunes gathered through little, daily industries and economies; and do not apply this principle of gaining and doing to the work God gives us to accomplish for Him.

"*Lay by him in store.*"—The Greek might be better rendered, "*set apart,*" devote to the special object. And herein is suggested your experience, my brother. You are not unwilling to "freely give;" you *desire* and *intend* to give; but the time comes when your giving is asked for; the Sunday arrives when (for example) "the annual collection for Domestic Missions" is made in your parish, and you find that you really have not that amount to spare which you would gladly give if you could. And, my brother, this is an amount which you *might* have had on hand, "in store," if you had only practiced the plan of regularly, determinedly, conscientiously *setting apart* for God of the wealth He lends to you. There are so many demands for our money made unceasingly, by our personal, family, social, national needs, that unless we *do* set apart for

God — unless we say, *That sum is sacred ! I can save this, and will ; I give this to God, and nothing shall tempt me to rob Him of it !*—unless we adopt this plan, making our consecration, as St. Paul would have us, as one of our acts of service for the Lord's Day, we shall very often find ourselves unable to give what we ought and what we would, when the Lord's messengers ask us for His "usury." Is it not true, whenever we thus come short in ability, that *we have robbed God?*

"*As God has prospered him.*"—A very simple rule, but a very suggestive one, to every clear conscience. The old rule was, "*All the tithe of the land, whether of the seed of the land or of the fruit of the tree, or of the herd, or of the flock, shall be holy unto the Lord.*" The new rule leaves the Christian to ask himself, for one question : What were the *Jews'* obligations compared with *mine* ? to say to himself: the Jew was compelled by law ; I am constrained by love !—to say, looking toward the Cross of Christ :

"Love so amazing, so divine,
Demands my life, my soul, my all!"

Starting from *this* point of suggestion, let every one of us so read our Apostle's rule, and make such application of it, each to his own case, as that Christ's work, through His Church, for the saving of the world, shall not be hindered by our neglect—by *mine*, and, my brother, by *yours* !

EDITORIAL.

THE following Circular has been sent to some three or four thousand persons, who are known to be especially interested in the work of Domestic Missions, and are also known to be among the most liberal supporters of this work. Encouraging responses, not as many as we should like, but in goodly number are received every day. We print the Circular in THE SPIRIT OF MISSIONS in the hope that it will attract the attention of many liberally disposed members of our Church, who otherwise will not be likely to see it, and in hope also that these persons will promptly claim the privilege of making *their* special contribution to help us in our present distress.

If our friends do not wish to see us in person, and to take the risk of our suggesting a larger amount than the Circular names, and of our *getting* it, too, they will lose no time in forwarding their responses to this appeal.

17 BIBLE HOUSE, }
NEW YORK, July 1st, 1868. }

The Domestic Committees of the Board of Missions are unable to meet their engagements, (entered into at the beginning of the present year) with four

Missionary Bishops and more than one hundred and fifty other Missionaries. Stipends, to nearly the amount of \$20,000, are due at the present date, and the Committee have not \$3,000 in their treasury. To meet the present, and to provide against an anticipated deficiency, of about the same amount, on the first of October, it has been determined to make a direct appeal to some three or four thousand of the members of our Church, of known ability and liberality, and to ask of each a special contribution of Ten Dollars, or of such other amount as they may be disposed to give.

The Committee do not deem it necessary, in this connection, to state the causes which have produced their present embarrassment; nor does it seem to them the proper time to dwell upon the rapidly increasing and most promising opportunities for work in our great Domestic Field.

They have to deal with a present and very urgent need, and they cherish the conviction that the simple statement of this need is all that will be required by those whom they now address. A special contribution, of the amount herein named, from each of four thousand persons, will enable the Committee to meet their engagements for the present year, and will also enable them to send two additional and well qualified Missionaries, who have offered to go, to help Bishop Tuttle in his hard and yet most important and encouraging work.

Whatever contributions may be forwarded to us, will be most thankfully received, and will be acknowledged in *THE SPIRIT OF MISSIONS*, or by receipt, if desired.

Hoping to receive a favorable response from you, at an early day.

I am, very respectfully yours,

A. T. TWING. *Secretary and Gen. Agent.*

DEPARTMENT

OF THE

YOUNG SOLDIERS OF CHRIST

EDITORIAL.

HELP NEEDED.

DEAR YOUNG SOLDIERS:—Our army, as I have often told you, means work—work in building up the Kingdom of our Blessed Saviour in this land; and work in this connection means help in sympathy, in prayers, or in money contributed towards the attainment of this end. I sincerely hope that our Domestic Missions are receiving the constant aid of your sympathy and pray-

ers. If so, then you are rendering very important service in their behalf. Your bounty money received at this office (now amounting to more than \$13,000), has also been of great use. Now, perhaps, you have it in your power to do, and would like to do, more in this way. The Domestic Committee are in great need of money at the present time to enable them to pay the salaries of Missionaries that became due on the first of July, and I now appeal to the "Cadets of the Guard" to come to our relief. They can do something—they are in duty bound to do something—they are, I believe, willing to do their duty. How much may I venture to ask them to do? Twenty-five cents from each of the 36,000 Soldiers now enrolled in our Army, would give us \$9,000. Some are not, perhaps, able to give twenty-five cents, but they could get their friends to help them, while many are able to give more, and willing also, I trust. Fifteen cents from each Soldier would give us \$5,400, and ten cents from each, \$3,600. Who will send us twenty-five cents? who fifteen? and who ten?

Dear Young Soldiers, you see how much you can do, and how easily you can do it. Will you help according to your ability, and let me hear from you at an early date?

Most faithfully yours,

A. T. TWING, Sec. and Gen'l. Agent.

COMMUNICATION.

DEAR YOUNG SOLDIERS OF CHRIST:—

With the permission of your General, I want to tell you a little of the history of one of your Army who was recently drowned.

His name was Ernest, and his name was just suited to his character; he had such large, earnest eyes, and he looked right at you so truthfully, you loved him at once, and would never think of doubting his calm, honest face.

He was uncommonly handsome, his manner was gentle, polite and refined, he never forgot to thank you for every little favor and with such a gentlemanly little bow, that both his Sunday-school and day-school teachers asked the other children to take him as a pattern of politeness. He said his prayers morning and night, and being often with the blessed Saviour always tells on the manners, for He was altogether lovely, and if we go to Him we will catch His way of being kind, and calm and lovely; and such was Ernest.

Yes, dear children, this good boy was the idol of his parents; he went in and out before us, and we did not then know the meaning of God's giving him so early so much of His Spirit. Yes, "Even a child is known by his doings, whether his work be pure and whether it be right."

One bright afternoon lately, Ernest went with his nurse and little sister, Madge, (who is only a year and a half old) to the river to play, but before he went, he clung to his mother (who is a loving and devoted mother), with unusual tenderness, and asked her to read his Sunday-school book to him. As she sat reading to her son that afternoon, she says she felt so much love for him, their very beings seemed melted into one. Little indeed did she think that in one short hour he would lie dead in her arms. God who knows everything, knit their hearts all the closer, for what was coming. The book she read* had a sweet little sermon in it from the text "Those who seek me early, shall find me;" it told also of a grave and the resurrection; and dwelt upon the fact that God never forgets any one who is buried, but will surely raise up everybody; the very spot where they lie, and the name, are all remembered by our Heavenly Father. Coming, in the course of reading, to that sweet hymn, "Children in Heaven," Ernest said, "Mamma, that's my favorite hymn; I always love to sing 'Around the Throne of God in Heaven;' here he leaned over the book, and said, "don't read the next page (which was a parting hymn) till I come back again," but he never came back alive. He waded too far into the water, and the faithful nurse, Pauline, seeing him beyond his depth ran after him, and both were drowned. Little Madge sat upon the bank the sole witness of the sad calamity; when found, her feet and dress were all wet, and she crying piteously: "Earnie in the water, Paulie in the water."

At the very hour Ernest was drowning, the prize was being awarded him at his distant day-school for the highest number of good marks.

The sorrowing parents brought back the dear, lifeless body of their son to be buried from his own church and among his own little friends. The Sunday-school attended his funeral, and the boys of his own age and size stood around his coffin and sang his favorite hymn, "Around the throne of God in Heaven."

When I leaned over Ernest as he lay dead and saw the bruises on his cheek, I felt very sad. I thought, why must he be bruised and his handsome face be marred? such a good, dear, meek child. And then a thought came into my mind as if it were a voice speaking to me, and said: "why should he not suffer? the great Captain of his salvation suffered!" If he is enrolled in the ranks he must be partaker of the fight. Jesus Christ was perfect, and did any one ever suffer as he suffered? He was bruised, buffeted, marred, more than any man, and died a violent death. So Ernest was permitted to tread in the path of his blessed Saviour. He was good, he was true, he loved to pray, he was above his fellows, and then he was bruised and died a violent death, and was received into Paradise.

Dear little type of Christ, who dwells in "Jerusalem the golden," "with milk and honey blest."

"And they who, with their Leader,
Have conquered in their fight,
Forever and forever,
Are clad in robes of white."

* The Old Stone Farm House.

Dear young Soldiers of Christ, I hope this true account of Ernest F. Clark, who died at the age of eight years and a half, will not be forgotten by you; and that you will try and follow your great Captain, Jesus Christ; and if you suffer, say, my Saviour suffered for me and died for me, and ask God to give you His Holy Spirit to enable you to think and do such things as are right; and to remember, that the disciple is not above his Master. H. K.

RICHARD MORTON; OR, MISSIONARY LIFE AND WORK.

RECEIVING no answer to his knock, Richard opened the door of the cabin, for we had already learned not to be very ceremonious. The room to which we thus admitted ourselves was the most singular place that I had yet seen in Oregon. The hard earthen floor was, in one corner, worn into a hollow by the succession of travelers who had rested (?) there at night. The furniture was entirely of home manufacture, made of rough pieces of wood with the bark left on, and in some cases quite picturesque, though, as is apt to be the case with the picturesque, rather uncomfortable.

But at this time I only glanced at these things, for my attention was immediately attracted by other objects of interest. In another corner, opposite the worn place in the floor, was a bedstead of greater pretensions; a post stood out in the room, reaching from floor to roof, and supported by both; while, in its turn, it upheld an end of each of two horizontal beams, thrust into holes in its sides; the other ends of these beams rested in chinks in the log walls, and thus the frame-work was secured; cross slats made of branches, and reaching from these beams to the walls, completed the bedstead, upon which a rough mattress and coverings were laid.

Upon this rude couch lay a child, pale and worn with long illness, and one short look showed me that, even now, the shadow of death was settling upon her little face. A woman, whose every motion told me plainly that she was the mother, bent over the little one; another child clung crying, but unnoticed, at her side; and a man stood sobbing until his strong frame shook, at the foot of the bed.

The crying boy was the first to perceive the strangers, and pulling his mother's dress drew her attention to us.

"Are you the Doctor? Can you make her live?" said the mother, springing to my husband's side and catching his hand in her earnestness.

"I am not the Doctor," said my husband gently, "but I know something of sickness," and he went forward and took the little thin wrist of the child between his fingers. I saw from his face that he knew there was no hope, and even before the physician, who had been sent for, arrived, the soul of the little one had taken its flight.

I had never before witnessed such a scene as that which followed, and I hope never to witness such a one again. The mother indeed was quiet, for as soon as she was quite sure that her child's life had passed away, she became calm and cold in outward appearance and manner, as some always do in the depth of grief; but the father lost all self-control. They both sorrowed as those without hope, and the sorrow of the strong man showed itself in most passionate cries for his child, his darling, only girl. It was terrible to hear his shrieks and to witness his despair. All efforts to comfort either parent seemed equally in vain; but we could not leave them. I found a place where my Nellie could sleep as night came on, and we remained ministering as best we could to the aching hearts.

Calmly, as though attending to some ordinary duty, the mother helped me to prepare the little body for its last resting place, showing no feeling unless a certain look and gesture of annoyance at any attempt of mine to offer consolation. Richard's success seemed greater than mine, for the man's first passionate outburst of grief necessarily wore itself away. His sorrow seemed to demand outward expression, and he clung to my husband as to a strong rock in his hour of weakness.

It was not until the day of the funeral that the mother gave way; then, when there was nothing more for her to do, and the body had been committed to the earth, she threw her arms around me, and for a few minutes wept as though her heart would break; then, suddenly regaining her old stony calmness, turned to other things; yet from that moment there was a bond between us which years have never been able to put away; and though the man returned by and by to his old courses, which were none of the best, Richard and I from this time watched with joy the slow but sure growth of better hopes and a better life in the mother.

Only a few days after the funeral of little Kitty Saunders (for this was her name), Richard received a note from General —, stationed at a military fort some fifty miles distant. The note contained a cordial invitation to my husband to visit the fort, which was at the time without a chaplain, and to read the service and preach there on the following Sunday.

"You will go with me, Meta," said Richard, his face glowing with pleasure.

I looked at baby and was forced to answer, "I am afraid it will not be prudent to take Nellie; she does not seem quite well."

"You are not worried about her?" said Richard, looking anxiously at his pet.

"Oh, no!" I answered, "it is only a little cold; still, I think she will be better off at home."

So my husband went in the stage alone. He was full of hope that he might do good, and that this visit would further his plans for the building of the church at Clarkesville, in which he was trying to interest every one, even to the utmost limits of his large field of work. He enjoyed the refreshment of meeting again at this time with polished gentlemen and ladies, and of lingering for a few days among the officers at the fort, where the whole tone of life was in such striking contrast to all his ordinary surroundings.

I was glad to have him away, yet the time passed wearily and painfully to me while he was gone, for my baby's illness proved to be more serious than I had supposed. There was a good deal of sickness among children in the neighborhood, and with the remembrance of the death of Kitty Saunders so fresh in my mind, I trembled for my own little girl. I could not send for Richard, even on that day when I most feared that he would not find her living when he returned; for alas! we were not in a country where telegraphs and railroads bear the tidings of our needs and bring back swift relief. But it pleased the good Shepherd to spare our little lamb, and I proved in that trying time that there were kind hearts among the strangers around me, and ready hands that would not spare themselves in working for me.

The danger for baby was over when Richard returned, and little children become sick and well again so suddenly that he could scarcely realize how very ill she had been. However, it was with very thankful hearts that we sat together talking over all that had occurred during his absence, thankful for the blessings of our home, and for some encouragement that Richard had received in regard to his work, and especially to the building of his church.

We were still talking when our door was suddenly opened and Mrs. Saunders entered the room.

CORRESPONDENCE.

NEBRASKA.

OMAHA.—REV. SAMUEL GOODALE.

REV. AND DEAR SIR : I will try to give you some idea of my visit on Sunday last to the Pawnee school, of which I have often spoken.

It was Whitsun-Day, the day I had appointed for the baptism of the children, and we had all been looking forward to it with much interest, as it was a new thing, upon which might be depending important results in the future.

At the proper place in the service I baptized nineteen, ranging from eight to twenty-four years of age. I really feel and think that they were well prepared for baptism by an intelligent and hearty appreciation of the Gospel plan of salvation, and by a living faith in the Saviour. They answered the questions for themselves in presence of their devoted teachers as witnesses, and in presence of the principal chiefs of the Pawnee Nation.

I had sent for the chiefs that they might witness the ceremony, and have an opportunity of expressing their own ideas as to the propriety of what we were doing.

Five of the chiefs were present, robed, in real Indian chieftain style, and from first to last were perfectly attentive to everything that was said or done, though they could not understand a word.

After I had finished my address I spoke briefly to the Pawnee chiefs, through an interpreter, as follows :—

TO THE PRINCIPAL CHIEFS OF THE PAWNEE NATION :—

“BROTHERS : These are your children that I have baptized, signing them with the sign of the Cross. I hope it pleases you that they are instructed in God’s Holy Word and made Christians. You and I will soon pass away, but your nation will last long, and I want to see them a happy, prosperous, Christian people. I hope you will try to have these children remain faithful to the promises now made. Perhaps some of them may yet become ministers of God, and labor for the good of your people. This is our desire and our prayer to God.”

After a solemn silence of a few moments, Pet-à-là-nà-shàn (or Petre Le Shaix) arose and, with a dignity which I cannot express, came forward. He shook my hand heartily and thus spoke ; but with an eloquence of feeling, emphasis and gesticulation which must be seen to be appreciated :—

“MY BROTHER : It is good that you came, and that we chiefs were called to hear what God’s minister had to say. It is a fine day, and I think God favors you in what you are doing for us.

“Brother, it is true, as you say, we are old and shall soon pass away. These children are young, and I hope they will attend to what you teach. We are old, and can’t learn new things ; but they are young, and I hope they will know more than we do. God has given you more understanding than He has given us, and I want them to be like you. I have seen you use that water as set apart for a sacred purpose. We, too, believe in water as a gift of God, and some of our old men are like you, using it for sacred purposes, and we think there is a divine benefit connected with its proper use in our medicine.

“I have had great fear of giants who lived here ages ago, but whose bones

alone remain now in the hills. They were bad men, and God destroyed them.

"I have great difficulty in knowing about God, and finding when your Sunday comes. These older children are almost men and women, and can understand what you teach them. You have more knowledge of God than we, and I want them to do what you say, for you teach right things.

"It is well you called us to-day, and I hope you will call us again. I have shaken hands with Mrs. Platt, too. She is a woman, but God has given her a mind like yours, and she has done much for us."

After this follows the speech of "Sky Chief" and "Eagle Chief," but the ideas were mostly those of the first chief.

I have no space to comment upon the speeches made. It is perfectly clear to my mind, though, that this people are as willing and ready to receive the light of the Gospel of the Son of God as any people in the world now sitting in the region and shadow of death.

I will only add that one of the boys baptized has expressed a desire and determination to become a Missionary. The Bishop will soon visit this field and judge for himself of the work. Surely, I think it is the work of the Lord.

I know that this simple statement of a new work commenced will send a thrill of joy to the hearts of some of our Bishops, and I can but hope that some laymen will be led to consider the worth of the souls of a large class of Pagan people at home who are perishing for a lack of the knowledge of Christ.

CALIFORNIA.

SANTA CLARA.—REV. J. B. GRAY.

REV. AND DEAR SIR: As you are aware, the Bishop of the Diocese has nominated me to the Committee for appointment as Missionary at Santa Clara. This is a town of 2500 inhabitants. It is fifty miles by railroad from San Francisco, two and a-half from San José, a very busy place of five or six thousand inhabitants, and the county seat of Santa Clara county.

Until Dr. Brecks's Mission was sent to this coast, Santa Clara had never enjoyed the blessing of the Church services, though so near such important centres as San Francisco and San José. During the temporary location of the Mission at the latter place, the clergy of the Mission officiated here on Sunday afternoons in the Presbyterian house of worship. When the Mission was removed to Benicia, services were kept up by the Rev. Mr. Burton until my arrival, when I was requested by the Bishop to take charge. My first service was held on the third Sunday in Lent (March 15th). Since then I have officiated regularly at the same time and place until three Sundays ago. Wishing to have the morning service in Santa Clara, so that I might have the afternoons for missionary work at other points, and not being able to get any other place suitable for the purpose, I have made my own "hired house" answer for a church. So far this plan has succeeded far beyond my expectations. Many besides our own little band of faithful lovers of the Church come, and who, with the children, pretty well exhaust our limited capacity of accommodation. I trust, too, that many have gone away feeling that Christ had fulfilled His promise, that "where two or three are gathered together in His name, there is He in the midst of them." On last Sunday week I celebrated the Holy Communion for the first time that it has ever been administered in Santa Clara. Ten communicants came forward. Never in my ministry have I felt the preciousness and realized

the benefits of this holy Sacrament as I did on that day. I have also heard others express the same sentiment.

I hope that we shall soon be able to make better arrangements for holding our services. I think in a month or two we shall have a lot and a building on it large enough for the accommodation of a hundred and fifty or two hundred persons. Our object is not to build a church at present, but only a Sunday-school room. When we get this, we intend to wait patiently until we are able to erect a handsome church edifice.

There are fourteen communicants in Santa Clara. I have just organized a Sunday-school with seventeen scholars, and by the end of the next quarter I expect, with God's blessing, to report at least double that number.

Besides Santa Clara there are three other points where I hope to be able to keep up afternoon service, namely, the New Almaden and Gaudalope quick-silver mines, fifteen miles, and Saratoga, nine miles distant. I have officiated twice at the two former places, where I had large and attentive congregations. New Almaden is a place of great importance, and I wish it were so that I could give it more attention; but as I have to hire a conveyance, and as every ride is five dollars out of my pocket, you may know that I cannot afford very frequent visits there. Last Sunday afternoon I was out and organized a Sunday-school of over thirty children, and I was told that that number was not half who would come. If we could have regular services here, and some one to take charge of the school, we might control the whole religious element of the place. The Methodists have service only once in four weeks, which is the only religious body besides ourselves that has attempted to carry the Gospel to these people. But it is the same old sickening cry—want of men and money. Oh, that Christian Churchmen could realize and feel what precious opportunities are being lost to the Church in this far-off land! Surely, then, we should not have to plead in vain for their assistance. We want at least two other missionaries in Santa Clara county and valley. Your present missionary, even if he had the time and money to do it with, is not physically capable of doing one-half that ought to be done.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1st to July 1st, 1868:—

MAINE.						
Bangor—St. John's.....	\$40 00	\$40 00	"	"	S. S., Miss Basset's Class, for Rev. T. W. Haskins.....	3 40
NEW HAMPSHIRE.			"	"	Henry Dwillard, for same.....	2 60
Portsmouth—St. John's, Ladies' Sewing Society.....	20 00	20 00	"	"	St. John's, "S., for June	6 00
VERMONT.			South Portsmouth—St. Mary's.....	10 75		58 33
Burlington—St. Paul's S. S., of which for Bp. Tuttle, \$90.55....			CONNECTICUT.			
Hydeville—St. James'.....	9 72		Easton—Christ.....	5 00		
St. Albans—St. Luke's, of which for Bp. Lay, \$1.....	15 00	211 91	Hartford—Proceeds of Delegate Meet..	173 04		
MASSACHUSETTS.			Long Hill—Trinity.....	6 00		
Cambridge—St. Peter's, for Bp. Lay....	5 40		New Britain—St. Mark's S. S., of which \$70 for Bp. Tuttle; \$5 Bp. Whipple; 51cts for Rev. S. D. Hinman	75 51		
Wilkinsonville—St. John's, of which for Bp. Randall, \$278; Bp. Tuttle, \$278.....	9 78	14 78	New Haven—Trinity S. S., Whitsunday coll. for Bp. Neely.....	34 31		
RHODE ISLAND.			Norwich—Trinity S. S. Class, Easter Offering.....	5 00		
Barrington—St. John's.....	8 58		Portland—Trinity, of which for Bp. Tuttle, \$10.....	70 56		
Providence—Grace, of which for N. shotah, \$17; Bp. Whipple, \$10.....	27 00		Southbury—Epiphany, Bp. Tuttle.....	2 30		
			Southport—Trinity.....	37 48		
			Waterbury—St. John's, for Bp. Randall	70 00		

Westport—Christ	9 28	
" Holy Trinity	40 00	
Windsor—Grace	16 00	
Yantic—Grace	3 00	547 48

NEW YORK.

Albany—Holy Innocents', of which for Montana, \$6.50	21 00	
Astoria—Mrs. Hodder's Mission. Bux.	4 00	
Brooklyn—Emmanuel, a Member	25 00	
" Grace, "E. F. O.," of which for Bp. Tuttle, \$50	100 00	
" Holy Trinity, of which for Bp. Neely, \$100; for Bp. Clarkson, \$300	1096 60	
" St. Peter's, of which for Bp. Randall, \$8	866 87	
Burnt Hills—Calvary	23 20	
Charlton—St. Paul's	17 50	
Herkimer—Christ	10 44	
Hunter's Point—Mary and George Thomason	1 00	
Little Falls—Emmanuel	10 45	
Manhattanville—St. Mary's, a Member	5 00	
New York—Calvary Mission Chapel	15 25	
" Nativity, of which for South, \$12; for Rev. S. D. Hinman, \$9.65	21 65	
" St. Michael's S. S., Class H Transfiguration, "J. H. G."	2 00	
" Protestant Episcopal Jewish Mission	15 00	
" Collection made at commencement of the General Theo. Seminary for Missions, under Bp. Tuttle (through Rev. G. F. Seymore)	44 21	
" Collect'd by Miss J. Hodges, for "S. L. B. F."	10 00	
Plattsburg—Trinity, of which from S. S. for Nashotah, \$25	127 00	
Rouses Point—Christ	7 54	
Tompkinsville—(S. I.) St. Paul's, add'l	10 00	
Troy—(Cash)	10 00	
" Trinity S. S., for Bp. Clarkson	10 00	
Tuckahoe—St. John's	11 65	
White Plains—Grace S. S., of which for Dr. Breck, \$15; for Dr. Cole, \$10; Rev. R. S. Nash, \$10	35 00	2001 36

WESTERN NEW YORK.

Batavia—St. James', 5 ct. coll.	14 35	
Binghamton—Christ, of which for Montana, \$20.73; Rev. S. D. Hinman, \$1.74; from John A. C., Mary H., and Thomas D. Wright, for Bp. Tuttle, \$12	34 48	
Buffalo—Ascension	21 93	
" Willie and Charlie Kip's Miss. Box	3 50	
Lockport—Christ	9 42	
" Grace	24 00	
McLean—Zion	1 00	
Niagara—St. Peter's	87 34	
Norwich—Emmanuel, add'l for Bp. Tuttle	10 00	
Suspension Bridge—Epiphany	10 27	
Utica—St. George's	9 36	225 65

NEW JERSEY.

Elizabeth—St. John's S. S., Advent Class, for Rev. E. S. Thomas	40 00	
Ridgewood—Christ, Bp. Neely	20 00	60 00

PENNSYLVANIA.

Birdsboro'—St. Michael's	6 00	
Douglasville—St. Gabriel's	14 00	
Philadelphia—Frankfort, St. Mark's	100 00	
" Northern Liberties, St. John's	20 00	
" Ch. of the Atonement	50 00	

" St. Clement's S. S.	26 00	
" "M. C.," for Sugar Hill Mission, \$25; for Montana, \$25	50 00	
" Miss M. Lardner, of which for Bp. Tuttle, \$10; for Bp. Clarkson, \$10	20 00	285 00

PITTSBURGH.

Brownsville—Christ S. S.	25 00	25 00
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DELAWARE.

New Castle—Emmanuel, of which for Bp. Tuttle, \$1	53 12	
Wilmington—Proceeds of Little Cora's Fair, thereby making Jas. H. Brooks a Gen. in Miss. Army	140 00	193 12

MARYLAND.

Baltimore Co., Long Green—Trinity, for S. S. C.	15 00	
Belair—Christ	12 00	
Kent Co.—Shrewsbury Parish	15 00	
Prince George's Co.—St. Thomas', for Bp. Lay	10 00	52 00

VIRGINIA.

Antrum Parish—A Communicant	5 00	5 00
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KENTUCKY.

Lexington—Christ	121 05	121 05
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OHIO.

Cleveland—St. Paul's, for Rev. A. D. Diocesan Convention	33 58	
" Spor, \$20	29 00	
Tiffin—Trinity	6 00	
Warren—Christ	46 50	115 08

INDIANA.

Indianapolis—Savings of a sick child, who died leaving in his purse	1 75	
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ILLINOIS.

Chicago—"W. S. Marsh"	10 00	10 00
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WISCONSIN.

Fon du Lac—St. Paul's	20 00	
Madison—Grace S. S., for "S. L. B. F."	21 89	
Superior—"Mrs. S."	5 00	
Waukesha—St. Matthias'	1 40	48 29

MISSOURI.

St. Louis—"W. R. S."	59	50
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COLORADO.

Black Hawk—St. Mark's, for Bp. Randall	19 50	19 50
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OREGON.

Portland—Trinity, Whitsunday, coll.	65 75	65 75
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MISCELLANEOUS.

Young Christian Soldier	224 02	
Anonymous	2 50	
"	5 00	
"E. B. B." in memory little Brother, for Children Southern Clergy	3 00	
Mrs. R. R. Belknap	1 00	
R. Hyslop, 2 months	1 00	
Balance of residuary Estate, Caroline L. Griffin, thro. C. G. Havens, Esq. ex. Florida, 1/2	316 44	
"	5 00	559 96

YOUNG SOLDIERS OF CHRIST.

Receipts for the month, of which from Binghamton, N. Y.	53 66	818 31
Total since Jan. 1st, 1868, \$5638 43		

Total	\$ 5499 82
Amount previously acknowledged	89,448 16

\$94,947 98

Total for month, \$5499.82, of which there has been contributed \$1338.16 for special objects not under control of the Committee.

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

AUGUST, 1868.

EDITORIAL.

THE CHINESE LEGATION.

To the thoughtful Christian who prays for the coming of Christ's Kingdom in the earth, the recent appointment of the Chinese Embassy to the Courts of Christian nations is an event of profound significance. It is the strongest proof of the desire of that ancient empire to remain no longer isolated from the rest of the world, but to become one of the great family of nations. To us, as Americans, it is gratifying to know that one of our own sons and citizens is the Ambassador in Chief of this important legation, by the special appointment of the Chinese Government. But while we feel a just pride on this account, it cannot but suggest to us the more forcibly our responsibilities. It is a marked indication of the friendly sentiments entertained by that people toward our country and an earnest of the intimate relations that are soon to spring up between us, in which they must, of necessity, feel the potent influence of our institutions, our civilization, and we trust above all, our religion. The following eloquent words of Mr. Burlingame, in a recent address, have an important bearing upon this subject.

“China, emerging from the mists of time, but yesterday suddenly entered your Western gates, and confronts you by her representatives in your midst. What have you to say to her? She comes with no menace on her lips. She comes with the great doctrine of Confucius, uttered two thousand years ago, ‘Do not unto others what you would not have others do unto you.’ Will you not respond with the more positive doctrine of Christianity, ‘We will do unto others what we would have others do unto us?’

* * * "This is a great and noble people. It has all the elements of a splendid nationality. It is the most numerous people on the face of the globe. It is the most homegeneous people in the world. It has a language spoken by more people than any other language in the world. It is the land of scholars. It is the land of schools. It is the land of books—from the simple pamphlet up to encyclopædias of five thousand volumes. It is the land where privileges are equal. It is a land without caste, for they destroyed their feudal system two thousand one hundred years ago, and they built up their great structure of civilization on one great idea that the people are the source of power.

"The power goes forth from that people into practical government through the competitive system, and they make scholarship a test of merit. It is a polite people. It is a patient people. It is a sober people. It is an industrious people. * * * She tells you that she is ready to take upon her ancient civilization the graft of your civilization. She tells you that she is ready to take back her own inventions with all their developments. She invites your merchants; she invites your missionaries; she tells them to plant the shining Cross on every hill and in every valley, for she is hospitable to fair argument."

Here then in our midst are the courtly representatives of four hundred millions of the human race, asking for all that we have to give them as a Christian nation. Would to God that we might give them only the good and great things we possess!

They ask for Christianity! for "the doctrines of our holy religion." Shall we refuse? God forbid! With all their scholarship and peculiar civilization, they are a heathen people. They are without the knowledge of the true God, and sadly enslaved by idol-worship and superstition.

But they are ready to investigate the claims of Protestant Christianity. They ask for Protestant missionaries! They are ready to purchase and read the Bible, which, through the faithful and persevering labors of the Missionaries of the Cross, they may now read in their own tongue, and which is being circulated in thousands of copies throughout the empire as fast as men can be found to carry on the work. What a splendid opportunity is given to the Christian nations of the earth to enter into these immense fields, ripe for the harvest and proclaim the Gospel of the great salvation to these millions of heathen who are ready to receive it! And these are our neighbors upon the West, and the steamship lines and the great Pacific Railroad will bring them immediately within our influence.

Who can estimate the results that must grow out of this inter-communication.

tion?—and that in the near future. Who can witness the march of these great and wonderful events, and not be overwhelmed with a sense of responsibility! May God help us, and send down from heaven a new baptism of the Holy Ghost upon us, that our hearts may be stirred with a mighty impulse to send the tidings of redeeming love to these perishing millions, for whose salvation He will hold us largely accountable in the “end of the world,” when the angel reapers shall gather the great harvest from every nation and kindred and people and tongue.

LINE UPON LINE.

It is a serious question with many Pastors, how they may awaken a greater missionary spirit among their flocks. Much depends upon them, and the inquiry is an important one. It is not too much to say that the missionary spirit of a congregation depends almost entirely upon the manner in which they are instructed by their Rector. If there is a coldness upon the subject of Missions, and a lack of missionary spirit among the people, the minister, before he complains of this, should ask himself whether he is as earnest and alive in reference to this matter as he should be. If not, he must first institute complaint against himself.

If a church is not alive with the missionary spirit, there is fault somewhere; and in a great majority of cases, if not in all, where there is this coldness and lack of missionary spirit, **THE FAULT IS WITH THE CLERGY.**

“Whatsoever a man soweth that shall he also reap,” applies invariably to the work of the ministry in this respect. No Rector can expect a growth of missionary interest and a harvest of missionary fruit, unless he sows the seed, and the growth and harvest are generally in proportion to the amount of seed sown. He who sows most plentifully the seed of missionary instruction and information, will reap the greatest harvest of missionary interest and fruit. We desire at this time, however, to impress upon the minds of all who are interested in the subject, the importance of the principle heading this article, “**LINE UPON LINE.**” It is “here a little and there a little” that moulds and influences the minds and hearts of the people in reference to the subject of Missions as in every other. No minister expects his people to be well furnished and instructed in the truths of religion by a single sermon or a few sermons. It is by steady, faithful work through years, with line upon line and precept upon precept, that his people are thoroughly grounded and built up in the most holy

faith. It is not reasonable to expect more in reference to any branch of Christian duty and life than is found in respect to the whole. To cultivate and develope the missionary spirit, requires a particular instruction.

We have heard of Rectors who never preached a missionary sermon! We are thankful to say, however, that these are few, and their number is growing less. We have heard of other ministers who never preached a missionary sermon until recently. This is certainly encouraging. Some Rectors preach a missionary sermon once a year, and feel that they discharge their duty. This is certainly better than none; but no Rector has a right to complain of the lack of missionary spirit among his people who preaches to them but one missionary sermon a year. The people have a right to complain of him. But how often, it may be asked, ought missionary sermons to be preached in a parish? It is impossible to give a definite answer. It depends upon circumstances. We should say once a month at least, and never less than once every three months.

The best rule is, "line upon line,"—enforcing the duty and presenting the subject in a variety of ways, and above all, giving the people information as well as instruction. Ignorance is the parent of indifference in reference to Missions—ignorance of the needs, opportunities, methods and results of the missionary work. Remove this ignorance by imparting information, and interest springs up at once, and kindles and glows in proportion as the fuel is applied. Of course the love of Christ must constrain the heart, nothing effectual can be done without this. But the love of Christ dwells in many a heart as a spark that has never been kindled into a flame of missionary zeal, simply for the lack of knowledge of missionary needs, opportunities and obligations—simply because they have never been instructed as to what they should do and how to do it.

It is by frequently and faithfully pressing home the duty, unfolding the demands and earnestly urging upon the people the necessity of hearty and prayerful coöperation in missionary work, that they are educated and trained to a high degree of culture in this important element of the Christian life. This is the way to build up a live parish and maintain a live Church, and no Church is truly alive that does not glow with an earnest, active, missionary spirit.

MARRIAGE OF MISS WARING.

MISS SUSAN M. WARING, missionary teacher at Shanghai, was married on the 21st of April, by the Rev. E. H. Thomson, to the Rev. Samuel I. J. Schereschewsky, missionary at Pekin.

MISSIONARY TOUR OF THE REV. J. K. WILCOX.

WE give to our readers in the present Number an interesting account of a tour made by our Missionary at Bassa, Liberia, the Rev. Mr. Wilcox.

Through the kindness and courtesy of Captain Crusoe, of the Yates & Porterfield schooner *Edina*, he was enabled to make this tour of exploration to a distance of seventy-five miles down the coast, to visit a number of important trading towns, and make preliminary arrangements for schools and missionary stations.

Two things must strike the reader in perusing this report, viz., the readiness with which he was received, and the great destitution of the people.

The readiness and often cordial manner in which he was welcomed was encouraging, and in places where he least expected it, even by the savage King Boyer, the terror of all travelers. In the faith of a true missionary, he went in opposition to the advice of his friends, saying: "I must go and preach to this savage King, and if I suffer in so doing, I cannot suffer in a better cause." And God went with him and protected him, and turned these fierce heathen into willing, grateful listeners to the Gospel of His dear Son.

Others had visited these trading towns before him, but on very different errands from his. They were there solely for selfish purposes—for trade and gain. He went among them for the alone purpose of doing them good, and teaching them of the true God and of His Son Jesus Christ. This was so strange, so unlike anything they had ever seen or heard of before, that at first it provoked a smile of unbelief; but their doubts soon gave way before the earnest words of the missionary, as he explained to them the difference between a missionary and a trader. Think of this missionary of the Cross preaching the Gospel in the palace of the savage King Boyer, crowded with a hundred people besides his officers!

The moral and spiritual destitution which he witnessed on every hand is sad to contemplate, and causes this missionary imploringly to exclaim amidst these scenes of barbarism, "Oh! when will the darkness be lifted from poor Africa?"

Think of a heathen king, within seventy-five miles of the missionary's house, who "had never seen a missionary, nor heard anything about God!" And these wretched, degraded people listening gladly to words of instruction, and pledging themselves to protect and sustain missionaries and schools, if they could be sent to them and established among them!

What a Macedonian cry is this! Ethiopia stretching out her hands for the

bread of life! And thus do the fields widen before the labors of our devoted missionaries.

"The harvest truly is great, but the laborers are few. Pray ye the Lord of the harvest that he would send forth laborers into His harvest."

REOPENING OF THE BOYS' BOARDING-SCHOOL.

THE Rev. Mr. Thompson's letter of April 15th, which will be found in our Missionary Correspondence, gives the interesting intelligence of the reopening of the Boys' Boarding-school under the charge of the tried and valued teacher, Miss Fay. This school was closed during the war in this country, and we rejoice in its reopening. It was a source of great good. A number of Miss Fay's former pupils are now preparing for the Ministry and now that the school is reopened, we trust that many more will here commence a course of training that will lead to the same great end.

"UNCLE JOHN," OR FAITH'S VICTORY.

ONE of the beautiful features of Christianity is her care for the aged and homeless poor. Like her great Founder and Author, she befriends the friendless, and ministers to those whom a cold world passes by in neglect. It is only where the Christian religion has shed its influence, that charitable institutions exist. Homes for the sick, the blind, the insane and the poor, are not found in heathen countries, except as they have been established through the labors of the missionaries of the cross. Among the heathen, the sick and the aged are often left by their nearest relatives to die alone. The maimed and crippled are regarded with suspicious dread as possessed of an evil spirit, and not unfrequently are they destroyed by their own parents, through the power of this dark superstition.

How blessed is the influence of Christianity, which turns such darkness and dreadful ignorance into love and sympathy and tender care for the afflicted and helpless.

It was our privilege not long since to visit one of the charitable institutions of our land.

Having an appointment in the beautiful rural church of Little Neck, Long Island, in the morning, where we were most cordially welcomed by the rector and his congregation, we went in the afternoon with our friend Mr. K——, a

candidate for orders, to visit the Flushing poor-house, in which he holds a service as lay reader every Sunday afternoon. It is situated a few miles from the town, in a quiet and healthful location. It is in the charge of Mr. and Mrs. Young, who deserve much credit for the excellent manner in which the House is kept, and for their kindness and attention to all under their care. An air of neatness and home-like comfort is a prominent feature of the institution, and at once makes a favorable impression upon the visitor. At the hour of service the inmates and family, with a few of the nearest neighbors, assembled in the chapel. A kind young lady played the melodeon, another led the chants and hymns, and the evening service was heartily engaged in and enjoyed. We then addressed to them a few simple words of Gospel truth, to which they listened with fixed and grateful attention.

It is the custom of Mr. K——, to visit, before or after service, such persons in the house as are prevented by sickness from attending. On this occasion we accepted his invitation to visit one of these. And it is of this person more especially that we desire to write, to the glory of God. Passing through the hall we entered a small apartment in which was a bed, and reclining upon it an old black man, whose name is John Carpenter, and who goes by the name of "Uncle John." He is ninety-six years of age. In early life he was a slave on the Island, and was made free at the age of twenty-one, according to the law at that time existing in New York.

What a relic of by-gone days and institutions, linking the present with the past century! But "Uncle John" is more than this. He is a bright example of Christian patience, meekness and faith.

Upon conversing with him we found his faculties remarkably preserved for one of so great age. But we were particularly impressed with his cheerfulness, when we saw that his feet had begun to decay from age, causing great and constant suffering. Not a murmur, however, escaped his lips, but only praise and thanksgiving. Said he, "I have everything I can desire. God is very good to me. I have nothing more to live for. My trust is in the blessed Jesus, and I am only waiting till He takes me home." In the presence of such triumphant faith we had nothing to say, but much to learn, and we could only sit silent and humbled. Little did he know what a lesson of patience he was teaching, and what a witness he was bearing to the world for the truth of religion, and its power to sustain the heart amidst the most trying circumstances.

It is this religion that we are bound to spread to the utmost limit of earth's weary, suffering humanity. It is everywhere the same "power of God unto

salvation to every one that believeth." The same blessed Gospel which cheers and strengthens old "Uncle John," in his great age and suffering, sustains and comforts poor "Nimbe" in Africa, who lost his feet by frost, but who in his affliction was led to the knowledge of the Saviour through the missionary whom God sent to him, and who has ever since glorified that Saviour by his patience and cheerful submission to His will.

Bright crowns are in reserve for those who in health and vigor accomplish much for Christ, but brighter still will be the crown of such as "Nimbe" and "Uncle John," who in the depths of poverty and obscurity, patiently and cheerfully suffer all His will.

Reader, may such triumphant faith sustain you in the hour of trial, and at the close of life may its calm expression be that of this aged servant of God :

"I AM WAITING TILL HE TAKE ME HOME."



RATES OF POSTAGE TO OUR MISSION FIELDS.

UNDER this caption we have twice lately published a table containing full particulars of postage rates to Africa, China, Greece and Haiti. Although in preparing this table we were careful to use language both succinct and clear, it appears we have failed to convey, to some of our readers at least, the idea that was in our minds.

To Africa, and to Haiti, when there is no special haste, letters may go by sailing vessels. Now the postal laws require that all correspondence going out of the country, by any other conveyance than the U. S. Mail, shall be enclosed in *ten cent stamped envelopes*. Not in an envelope with a ten cent stamp attached; this will not answer, and the reason is obvious: the stamped envelope, being addressed, becomes of no value except for the conveyance of a particular letter; while a stamp may, by a dishonest person, be detached from a common envelope and used again. Therefore we have to ask that those correspondents of our Missionaries who wish to avail themselves of the cheap postage by sailing vessels, will place their letters each in *stamped envelopes of the denomination of ten cents*, addressed to the Missionary to whom they have written, AND ENCLOSE THIS IN A LARGER ENVELOPE, addressed to the Secretary and General Agent, 19 Bible House, New York, to which they will please affix a three cent stamp to pay the usual U. S. internal postage.

INTERESTING FACTS MENTIONED BY BISHOP PAYNE.

WE insert the concluding part of Bishop Payne's account of his visitation of some of the Churches in Liberia, and also his last Monthly Record which has been received.

Ex-President Roberts had informed the Bishop that the latter's application to a prominent member of our communion in Boston to assist in establishing a Theological Institution in Monrovia, was the germ thought which originated the Board in Boston of the Liberian College, Monrovia. The Bishop is still anxious that the Theological Institute should be established on the site belonging to our Mission, and all the more that the College is near by, that the thoughts of the young graduates and others may be turned to the great work of the Christian ministry for this part of Africa.

The Bishop states that the Christian labors at Sierra Leone are now greatly benefiting all the coast of West Africa. In addition to illustrations previously given, others are now mentioned, of how they are benefiting that portion of the coast occupied by our own mission.

On Easter Sunday morning, the Rev. S. D. Ferguson, whose ordination as Presbyter was mentioned in our last Number, was introduced by the Bishop to the congregation of St. Mark's Church, Cape Palmas, as their Pastor.

On the following Sunday, the Rev. Mr. S. W. Seton, native deacon, was ordained Presbyter, and in like manner introduced to the congregation of St. Jame's Church, Hoffman Station, as their Pastor.

On Sunday, April 26th, Mr. Edward Neufville, a native of Rocktown, and for two years past a teacher at Bohlen, was admitted to the order of Deacons. The Bishop mentions some interesting particulars concerning Mr. Neufville.

On the previous Friday the anniversary services of St. Mark's Hospital were held, and an address delivered by the Bishop. Five natives, seven Liberians, and eight foreigners had been received into the Hospital during the year. The Bishop again expresses the hope that some friends will contribute the four or five hundred dollars which are necessary to complete the building on the plan proposed by the late Mr. Hoffman.

On Sunday, May 2d, two influential natives were baptized at Cavalla. They had long been intellectually convinced of the truth of Christianity, but had beforetime been unwilling to give up all of their "many wives" but one.

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S VISITATION OF THE CHURCHES IN LIBERIA.

(CONCLUDED.)

Tuesday, March 24th.—This afternoon, with the Rev. S. D. Ferguson, I returned the call of ex-President Roberts, now at the head of Liberia College, and with his amiable lady residing in the Institution. The first class graduated from the College last year. There are now thirteen students residing in the building with Mrs. Roberts and Professor Freeman. The ex-President mentioned in conversation the fact, of which I was not before quite aware, that my application to a prominent member of our communion in Boston to assist in establishing a Theological Institute on a site near the College (still held by the mission) was the germ-thought which originated the Board in Boston and the College in Liberia. It is certainly a source of gratification to have been in any measure the instrument in founding an Institution so important to the best interests of the country. Three thousand dollars (contributed chiefly in Richmond, Va.), placed at my disposal in consequence of my having no one at the time to take charge of the proposed Theological Institute, were devoted to the erection of Grace Church, Clay Ashland.

A THEOLOGICAL SCHOOL NEEDED IN MONROVIA.

But for all the reasons that a literary Institution like the College is necessary for Liberia, are *Theological schools near by desirable* to turn the thoughts of young graduates and others to the great work of the Christian ministry for this part of Africa. And for this purpose no *more healthy or desirable position on the West Coast of Africa* can be procured than that which I selected fifteen years ago. May God put it in the hearts of some to give the means and raise up some suitable parties to inaugurate this Theological school at Monrovia!

ARRIVAL AT BUCHANAN.

BUCHANAN, BASSA, *Monday, March 30th.*—Leaving Monrovia on Wednesday last, we anchored on Friday in the Roads at this place. Coming on shore Saturday morning at Lower Buchanan, I baptized the infant child of the late mayor of the town, L. A. Williams, Esq. Mrs. Williams, originally from the West Indies, was educated in England, and was baptized and confirmed in its Church. She pleased us with some music on her pianoforte, the second that I have seen in this country. Mr. Williams, though a Baptist, very sensibly yielded to the wishes of his intelligent and interesting wife in respect to their child's baptism.

Lower Buchanan, I am glad to see, is taking a second and as I hope a permanent step towards improvement. Having a beautiful roadstead with good landing, and two and a-half miles from the mouth of the St. John's (having a

very bad bar), if connected with this latter by a railroad, it must become the most important commercial centre of Liberia. In my walk to Upper Buchanan, I passed through the mission premises (now, alas, grown up in bushes) formerly occupied by Rev. J. Rambo, with his sainted wife. I was glad to find that an esteemed neighbor had transferred some of the plants and flowers for the mission yard to her own, thus retaining some of the beauty and fragrance of labors, whose sweet savor has ascended up to God from the place. Arriving here about noon, I found Mr. Wilcox well, though I am sorry to add, his wife very feeble.

SERVICES IN THE COURT-HOUSE.

Yesterday (fifth Sunday in Lent), we held services in the Court-House, morning and afternoon. On the former occasion Rev. Messrs. Wilson and Ferguson read the service, after which I preached and confirmed *three* persons. Three candidates were not confirmed by reason of sickness and absence from town. In the afternoon Rev. J. K. Wilcox read the service, and Rev. S. D. Ferguson preached. The house in the morning was well filled; in the afternoon the attendance was not so good. The Court-House is in a dilapidated condition, and a church building is much needed. Mr. Wilcox informs me that the Building Committee are diligently collecting stone and other materials for the proposed church.

CHRISTIAN LABORS AT SIERRA LEONE BENEFITING ALL THE COAST.

In the evening I spent an hour or two very pleasantly with some dozen Sierra Leone or West India Church people, in Mr. Wilcox's parlor, singing chants and hymns. I find that the labors of the Church Missionary Society are now benefiting all parts of the coast. The crowded population of Sierra Leone, which has been under the training of that Society for half a century, is now scattering itself in Liberia and in all other settlements; and educated in the Church, they prove valuable auxiliaries in giving life to her services in communities where they have been but lately introduced. Mr. Webber, teacher of the parish-school, which I go presently to visit, is from Sierra Leone.

Statistics of St. Andrew's Church, Upper Buchanan.—Attendance on public worship, 40; Sunday-school teachers 6, scholars 60—66; day scholars, 70—80; confirmed (three candidates absent), 3; baptisms (infant), 5; communicants, 30.

Lower Buchanan.—Sunday-school teachers, 4; scholars, 60. Services held here about once a month.

VISIT TO THE PARISH-SCHOOL.

Tuesday, March 31.—Yesterday at 11 o'clock I visited the parish-school taught by Mr. Webber. It is kept in the Baptist church, which is rented for this purpose. Mr. Webber has on his list eighty-five scholars. Yesterday the Methodists opened their school near by, which will henceforth reduce the attendance. I found some fifty present, about a dozen of whom read well in the Bible, and answered some general questions in the Scriptures, geography and

arithmetic. The remainder were small and in primary studies. I was pleased to observe that Mr. Webber, educated in the schools of the Church Mission at Sierra Leone, introduces the system of teaching used there. Catechizing, lively hymns, with bodily exercise, contribute much towards the progress and pleasure of the pupils. In the evening the "Thomas Pope" arrived from Cape Palmas, bringing us good tidings from our friends there.

VIOLENT RAIN STORMS IN "THE DRY SEASON."

BRIG ANN, AT SEA, *April 6.*—Embarking from Bassa, last Tuesday, we sailed early next morning, 1st inst., for Sinoe. Most unusual weather (in this the middle of the "dry season") has greatly impeded our progress. Two violent rain-storms from the land, lasting three hours each, with a succession of adverse winds and currents, made it three days before we came in sight of Sinoe. Late Saturday, we were so near that we were sanguine in the hope of getting on shore and spending the following day in Greenville. At the same time, somehow I felt a great desire to preach on board to the orderly crew and pleasant Kroomen. This desire was increased by a pleasing incident. Sitting on the quarter-deck, while the head Krooman was amusing the captain and passengers by an account of his adventures in New York, I observed the others grouped together in earnest conversation. On inquiry, I found that one was communicating to the others the information which he had obtained of "the things of God" while residing in Sierra Leone.

PREACHING TO THE KROOMEN.

Glad of so favorable an introduction, after first ascertaining that the views presented were correct, and the extent of knowledge possessed, I led on to full views of God and of His salvation in Christ.

It was so ordered that I should speak to these people again on the morrow. Driven away from Sinoe Bay by adverse winds and currents, we spent the day on board. The sea was very rough, rendering it uncomfortable and difficult to stand. But by the kind permission of the captain, we had service on board at 3 o'clock. Rev. Mr. Ferguson read the short evening service and I preached. The captain, mates, all seamen not on duty, and Kroomen attended. My subject was, *Jonah a representative man*. Afterwards I went to the Kroomen and gave them my discourse in intelligible language. They readily comprehended the story and its moral.

We are still in sight of Sinoe, but unable to get in for want of wind.

SERVICES AT SINOE.

BRIG ANN, AT SEA, *Thursday before Easter, April 9th.*—We anchored off Sinoe on Tuesday, 7th inst., at 12 o'clock. Going on shore we were kindly entertained by Mr. Morrell and lady. Finding Mr. Monger, we made arrangements for service in the evening and the following day. Soon after Mr. Neyle, catechist to the Congoes, called on me. He represents that these peo-

ple have moved from the falls of the river where he commenced his labors, and are now settled in Lexington and other places among the Liberians. Several have connected themselves with the Methodists and Baptists. His efforts seem to be directed to visit from house to house, and a Sunday-school in Lexington numbering forty-six persons. In the evening, Mr. Ferguson read service, and I preached and administered the Lord's Supper to about twenty persons. Next day, I read part of the service, baptized an infant, and Mr. Ferguson preached. On Tuesday evening, the chapel was full, though it requires only about seventy to make it so. On Wednesday the attendance was smaller. Mr. Monger continues to teach a school of thirty-five scholars, which I regret not having been able to visit. He also lay-reads; but there is great need of a minister here. The number of communicants at Sinoe is only *fourteen*.

Coming on board last evening by moonlight, we sailed at 6 o'clock this morning for Cape Palmas, which we should require to reach in season for Good Friday services to-morrow.

BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *Wednesday, April 15th, 1868.*—Our ship anchored at Cape Palmas on Good Friday about ten o'clock; but it was twelve before we got on shore, and therefore too late to attend the services which Rev. S. M. Seton was conducting in St. Mark's Church.

Proceeding to the Orphan Asylum, I found Mrs. Cassell (now in charge of the Institution), and Miss Savery well. Miss Gregg was in her room, and Mr. Ware and wife were quite unwell—indeed, the former was suffering under a lingering attack of fever, though I hope from appearances that he was convalescent. Owing in part to Mr. Ware's state of health (affecting very much his head), and that of his wife, I put the Asylum in charge of Mrs. Cassell, just as I was leaving for Monrovia. Her long experience in Africa well qualifying her for this position, as well as for taking care of new comers. Miss Gregg informed me that in consequence of not being able to carry out her views at the Asylum, she had given up the School there, and desired to go to Rocktown to operate in Vernacular-schools at that place. As this opens an important sphere of usefulness, I assented. The girls at the Asylum have for the present, as teacher Mr. Paulus, late of the Pongas Mission, now at Cape Palmas seeking employment.

THE REV. S. D. FERGUSON APPOINTED PASTOR OF ST. MARK'S CHURCH.

On Easter morning I preached in St. Mark's, and introduced to the congregation, Rev. S. D. Ferguson as their pastor, endeavoring to set forth the respective duties of Minister and flock from Heb. xiii. 17 & 20, 21. In the afternoon I preached at Hoffman Station. The villagers were generally present. Most of the young men had called to see me the previous day. In the

evening I preached again in the School-room of the Orphan Asylum from 1 Cor. xv. 20, 21, 22. The congregation in the morning was large; in the evening the school-room was full.

BURIAL OF A GERMAN MISSIONARY.

On Monday morning, I had the sad pleasure of committing to the earth the remains of Rev. Mr. Steinaman, of the Bremen Mission on the Gold Coast, near the River Voltex. He had been connected with this mission, twelve years, and was highly esteemed as an earnest and efficient missionary. He died at three o'clock on Easter morning as the ship approached Cape Palmas. His brother missionary and friends had prepared to commit his body to the deep, when Capt. Stull, of the American brig *Ann*, happening to be on board the steamer, with his characteristic kindness, offered to take it on shore for burial, assuring his friends that it would give me great pleasure to aid his kind design in securing for the deceased the rites of Christian burial. At my request the managers of St. Mark's Hospital readily assented to his being buried on the grounds of that institution.

On Monday, I embarked about noon on board the row-boat of Capt. Stull, of the brig *Ann*, who, to his uniform kindness since I got on board of his ship at Monrovia, now added the offer to take me to Cavalla by sea. In three and a half hours from the ship we reached home. We had the pleasure of finding the mission family, scholars and Christian villagers generally well. Capt. Stull spent the evening at Cavalla, early next morning visited the Cavalla River, and returned to his ship the same day.

MISSIONARY MEETING AT CAVALLA.

This evening we held our usual missionary meeting, postponed to this time in consequence of Mr. Auer's sickness. Messrs. Brownell and Neufville, from Bohlen, and Mr. F. Hoerpens, from Tebo, were present. The two latter made addresses, with Mr. Auer and myself. The teacher and catechist at Bohlen report *ten* scholars at the school there. At Tebo, there are only *five* beneficiaries. Though tribal wars prevail, the catechists appear to be prosecuting steadily their work, and seem to be encouraged in it.

CONVOCATION AT CAPE PALMAS.

CAVALLA, *Wednesday, April 22d.*—On last Thursday afternoon, I left home to attend Convocation at Cape Palmas. Arrived at the Asylum, I found Mr. and Mrs. Ware sick; Miss Gregg in her room, also, with fever. The latter, however, insisted upon leaving next day for Rocktown. On Monday morning, Convocation met in St. Mark's Church. Services were read by Rev. Messrs. Ferguson and Seton. Rev. Mr. Auer preached the sermon. The Lord's Supper was administered. In the evening, in the same place, the regular Missionary Meeting was held. There were present Rev. Messrs. Auer, Ferguson and Seton; of the catechists and teachers, Mr. Harmon from Fishtown, Elliott

(late of Rocktown) now of Mt. Vaughan, A. Potter of Hoffman Station, Minn., from Riverside, Farr, of Half Grahway, and Bayard of Grahway. Reports from these parties and others unable to attend were read. On Saturday morning at half-past seven o'clock, in St. Mark's, after reading the service by Rev. S. D. Ferguson, Rev. Mr. Seton preached.

At half-past ten o'clock the usual business meeting of Convocation was held at the Orphan Asylum. The collection of the previous evening was voted to Mr. J. Farr, of Half Grahway, who has lately had the misfortune to lose nearly all his property by a fire. The Mission House at Half Grahway, a comfortable cottage, was also destroyed. The remaining portion of the day was occupied in examining Rev. S. W. Seton for Priest's orders.

ORDINATION OF A PRESBYTER.

Sunday morning was dark and very rainy, but by eleven o'clock we were able to begin service with a few people, who, however, presently grew into a fair congregation. Rev. Mr. Auer read service, after which I preached, and ordained to the order of Presbyters, Rev. S. W. Seton; Rev. S. D. Ferguson presenting the candidate. In the afternoon I went to Hoffman Station. After Grebo service, read by Mr. Seton, I introduced him to the congregation of St. James as their Pastor; taking as appropriate texts, Acts xiv. 22, 23, and Hebrews xiii, 17. Mr. Seton then expressed his own views and feelings in assuming so important a position, taking as the foundation of his remarks Eph. iii. 8, and Romans i. 16. The congregation appeared to be much interested.

In the evening Rev. S. W. Seton read service, and Rev. S. D. Ferguson preached the concluding sermon of the Convocation from Exodus xxxiii. 16. I added some remarks, and confirmed one young man from the congregation of Rev. J. K. Wilcox, at Bassa, who had been a candidate for five years, but happened always to be absent on the occasion of my visitations.

The attendance on the services of the Convocation, though the weather was very unfavorable, was rather better than usual.

Returning home on Monday, this evening I attended our regular services. Evening Prayer was read by Mr. Edward Neufville, candidate for orders from Bohlen, and the sermon preached by Mr. Jones. I added some remarks.

ANNIVERSARY SERVICES AT ST. MARK'S HOSPITAL.

Sunday (2d after Easter), April 26th.—Having been appointed to make the address at the Anniversary of St. Mark's Hospital, on St. Mark's Day, I rode up to the Orphan Asylum on Friday. The services were held in St. Mark's Church, beginning at eleven o'clock. Morning Prayer was read by Rev. S. D. Ferguson, Rector of the Hospital, and the Constitution by Hon. J. T. Gibson, and the address was delivered by myself. Reports were then made by the Treasurer, the Committee on Visitation, and the Physician. The Treasurer's Report showed an expenditure of over \$1000 during the year, and \$135 still in the Treasury. The Committee on Visitation reported the furni-

ture of the Institution in good order, and its general condition satisfactory. The Physician stated that there had been received in the Institution the past year *five* natives, *seven* Liberians, and *eight* foreigners. The whole number received in the Institution from its establishment was *three hundred*. The Treasurer did not state, what, however, I wish may be known, where it may avail that *some four hundred dollars are required to finish the rear of the building, commenced by the late Rev. C. C. Hoffman.*

ORDINATION OF MR. EDWARD NEUFVILLE.

Returning home on Saturday evening, this morning, at the early morning service (half-past seven o'clock), after sermon by Rev. J. G. Auer, I admitted to the order of Deacons, Mr. Edward Neufville—*alias Nimle Wia*, a native of Rocktown—was for some time in Philadelphia, with Rev. E. W. Henning, whose late excellent wife took much pains in his instruction. He has been for more than two years past at Bohlen, where having been “proven” and conducted himself well, and having been examined on last Thursday in the presence of Rev. S. D. Ferguson and Rev. J. G. Auer, and “counted worthy,” was now commissioned to go forth as an evangelist among tribes of the interior, around Bohlen. “Man proposes, God disposes.” We have essayed to make Bohlen a centre, where the foreign missionaries might find comparatively good health, train up and lead on their native brethren in spreading the Gospel. But if “the Head of the Church” shall be pleased to send Philip to Samaria, and “the disciples” “as far as Antioch,” and by “His hand upon them” cause “many to turn to the Lord,” who will not rejoice in all this as God’s own work?

At half-past ten o'clock I preached, and was followed by the Deacon. In the evening Rev. C. F. Jones read the service, and the new Deacon preached partly in English and partly in Grebo. In the former his manner bore a striking resemblance to that of Rev. A. Vinton, D. D., under whose ministry in Holy Trinity Church he sat when in Philadelphia. He is the best native English reader in the Mission. I closed, referring to the interesting fact that teachers, catechists and ministers had gone forth from Cavalla to *fourteen* of our stations, and exhorting the Church here to sustain the young Deacon by their prayers.

CAVALLA, *Sunday (3d after Easter), May 3d.*—The community was thrown into some excitement yesterday by the intelligence that a Cavalla man and one Liberian boy (virtually become a native) had been shot on the river by the enemy, while examining a fish-trap.

BAPTISM OF TWO NATIVE ADULTS.

This morning, at the early service, Mr. Auer preached, and I baptized two adults from the native village Nyaro. They are first cousins, and the children of two prominent men found here when I first came. One of these, *Nyebwe*, or Tom Wilson, was my interpreter, and acted a prominent part in establishing

the Mission. The brothers were undoubtedly both convinced intellectually of the truth of Christianity ; but they had "many wives" and a great reputation among their people, and therefore could not become fools for Christ's sake. Their children, thank God are gathered into Christ's fold. The younger was named John Gotleib, for Mr. Auer, and the other "*Tom Cavalla*," after his father and country. One has long attended our Vernacular-school ; the other is a Krooman.

This morning, at half-past ten o'clock, I preached to a good native congregation from the text, "What think ye of Christ?" Mr. Auer followed in an address on the same subject. Too unwell to go to Sabbath-school this afternoon, I was still able to preach this evening from Joel iii. 14—"Multitudes, multitudes in the valley of decision ; for the day of the Lord is near in the valley of decision." The quiet of our "Christian compound" was somewhat disturbed this afternoon by the arrival of a Liberian delegation to the River Cavalla, to inquire about the case of the young man shot there two days ago. When will professing Christians learn to fear the Christian's God who commands, "Remember the Sabbath Day to keep it holy?" Did the profanation of the Lord's Day *so needlessly* contribute to the failure of the mission? The delegates were not allowed to enter the town, and returned without accomplishing anything.

JOURNAL OF THE REV. J. K. WILCOX.

April 12th, Easter Day.—Divine service was held as usual this morning in the Court-House. We had quite a large number of strangers. The Sierra Leone young men chanted beautifully. The Holy Communion was administered to a large number. In the afternoon I attended the Sunday-school and catechized the children.

Wednesday, 15th.—The celebration of the anniversary of the Sunday-school comes off to-day. The children have made great preparations for it. They are to have a pic-nic after the exercises. At 10 o'clock A. M., the children met in front of the Superintendent's house, with their banners standing out in bold relief. While we were marching off to the Court-House, the schooner "*Edina*," in which I am to take my tour down the coast, appeared in sight. According to previous understanding with Mr. Crusoe, as soon as she anchored I must be down at Fishtown, ready to go on board, as she will only wait to take me off. I became, of course, very restless, as I had to walk four miles before I could reach the landing at Fishtown. Finally, I had to hurry away in the midst of the exercises, in order to be in time. By half-past one P. M. I was ready at the landing. Mr. Crusoe came ashore, and concluded not to leave until to-morrow morning. I returned home late in the evening.

Thursday, 16th.—At half-past ten we went on board. A few hours' sail brought us to the first point, New Cess. Mr. B., the supercargo, lowered the

boat. At half-past five we were all in the boat, on our way for the shore. The sea was very rough; I became exceedingly sea-sick. We could only effect a landing through the surf, which was then very high. Our two boys managed, however, to get us all on shore dry, about six o'clock. After landing, I went up to the house of the chief of the town. Mr. B. explained to him my errand to his country. He came up to me and shook my hands cheerfully. I told him that I would like to preach to his people to-morrow, and to say a few words to the king. He replied that he would send for the king to-morrow, and upon the arrival of his Majesty I could preach to his people. New Cess was remarkable in former years as the great slave mart of the Western Coast. The blighting influence of that nefarious traffic can be clearly seen now in the condition and character of the people. They are generally dishonest and are of an indolent habit. At night a good many of the men, women and children of the town came up and united with us in prayers. I improved the opportunity by saying a few words to them of Jesus. After prayers, Tom, our native host, conducted me to my bed, made of *bamboo reeds*, and a mat for my covering. The rats prevented me from having a good sleep.

KING FREEMAN OF NEW CESS.

Friday, 17th.—His Majesty appeared to-day with his body-guard; he calls himself "John Freeman," or King Freeman of New Cess. He is a very fine looking man; he speaks English fluently. I suppose he is about forty-five years of age. At two o'clock P. M. he called all the people of the town, *men, women and children*, to service; I preached to them. After service I told the king that I would like to have a talk with him; he said that he was quite ready to hear what I had to say. I explained to him the object of my visit to his country, and showed him the difference between a *trader* and one who comes to teach his people their duty to God and their fellow-men. I mentioned to him how necessary it is that missionaries should be protected in their efforts to do good by the kings of the country. I told him that it was their duty to assist in building school-houses, and that one should be opened at once in his country. The king paid great attention to everything I said, and when I had finished, he said that he would try and do all that I had said. We parted after shaking hands, etc.

A VISIT TO KING BOYER.

We started about 4 o'clock for the next point. After about two hours' walk through the bushes, we arrived, late in the afternoon, at Trade Town. The schooner is to follow us by sea. Trade Town is the place of King Boyer. Friends advised me not to attempt to visit King Boyer; that it was not altogether safe, as that he had a year ago, caught Senator Horace in one of his towns, and had him put in irons for six weeks, simply because he dared to visit his town. I concluded that I must visit King Boyer and preach to him, and that if for this I suffer, I could not suffer in a better cause. I walked up to the town; I

found Mr. M. here, who was on a trading voyage. I asked whether the king could be seen. Mr. M. said he thought so. He sent a messenger to see. In a few minutes the messenger returned and said that the king was coming. It was not over ten minutes when His Majesty came walking up in a very bold and independent manner, with his officers around him. I arose and shook his hands. He said to me in a very coarse voice: "*How you do, sir? You come my country?*" I replied, yes. He eyed me from head to foot. I told him that I came to his country to preach to him and his people—to tell them that they must serve God. He smiled. He turned to his officers and said in a low voice to them: "It is very strange that this man should come to us to tell us about God and what we ought to do. Strange that he should come all this distance to tell us this thing, what no one else has ever done before." He looked at me very steadily and then smiled again, and said that he would see me to-morrow. King Boyer is an absolute monarch; his people are dreadfully afraid of him. He is now about seventy-five or eighty years of age; his locks are all white.

Saturday, 18th.—Called to see the king this morning. He was very pleasant. I told him that I was ready to preach to him and his people. He said that he was not quite ready to hear me, as some of his principal men were away; but that he would send for them, and that when they came he would be ready to hear me. I sketched the king's palace to-day. He seems delighted at the idea.

PREACHING TO THE KING AND HIS PEOPLE.

Sunday, 19th.—A beautiful day. At half-past 10 A. M. I went to the king in his palace and told him that I was ready to preach to his people. He was sitting conversing with his officers. Bordo, his son, who seemed to be his *prime minister*, made way for me immediately. In ten minutes after, his palace was crowded; he had, besides his officers, near a hundred persons. I preached to them from Isaiah i. 3: "The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider." All united with us in prayer. When the service was over, the king held his hands out to me and said in English: "*God bless you, my friend! thank you for those good words you tell me and my people to-day. We will try and do what you said.*" He seemed much touched, as I had mentioned in my remarks that a good deal of the trouble that came upon him in connection with the Liberian Government, came because he did not fear God, and therefore could not do right. Before we parted I told him that Missionaries are not traders—they are not *palaver men* (by this I mean *statesmen* and *lawyers*), but men set apart by God to *teach* and *preach* the way of truth, and that it is time that he should understand these things and give the *Missionary* all help and protection in his country. He faithfully promised to do all in his power, now that he quite understood the matter.

A NATIVE TAKEN TO BE SOLD AS A SLAVE.

A shocking sight appeared to-day while sitting talking with Messrs. R—and

C——, factors. Three natives, in great haste, hurried by the factory-house towards the river. I noticed one of them had a rope around his neck. I followed them in great haste and overtook them at the water's edge; they were on the eve of launching out in the stream. I asked why they had a rope around the boy's neck. They said, *because it was the king's orders. Why should the king give such orders?* I rejoined; *what does he mean to do with the boy?* *Sell him!* they replied. *Sell him! sell him! what for?* I asked. *Because he is a slave,* they continued. I then asked whether the boy could not be redeemed. Yes, they said; he could be redeemed by paying fifteen kroos, equal to thirty dollars. To my surprise, the boy could speak English. He seemed to be in great distress. Were Mr. B. here I would have tried to redeem the poor fellow. All I could say, however, could not induce the fellows from desisting or even waiting a little longer. I could only look on with great anguish of soul while they paddled off in great speed over the waters.

Monday, 20th.—At twelve M. our schooner was on her way, and at four P. M. we anchored at Trade Town Point. We are now about forty miles from Bassa. We hastened ashore—we had to cross the bar. The *Kroomen* landed us all safely. I am much pleased with the appearance of this place; it is indeed very picturesque.

AN ENRAGED KING.

I walked up to Mr. C.'s factory house. Saw Mr. B., formerly a student of Liberia College; he is now engaged purchasing palm oil, etc. Mr. B. sent for King Will. His Majesty appeared with his officers. King Will holds his authority under King Boyer; he is not properly, therefore, a king, but what they call a chief. I was sorry to find that he was intoxicated. He told me that he was ready to hear what I had to say. I told him that I would rather he would go home and come at another time. I told him to tell his people what I said. The king got enraged; he said to me, "*Do you drive me?*" I replied, "*No; only I am quite determined not to preach to you and your people in the state you are in.*" "*I will have you flogged, sir,*" says he, "*for speaking thus to me. Do you not know that I am king of this country? How dare you, sir, to speak to me in such a manner?*" He turned to his men and said: "*Men, will you not lay hold of that man, and tie him and give him a good flogging?*" While he was thus talking, his men eyed me very closely. All the traders ran in great haste and held the king, begging him not to do such a thing. He ran to me and shook his finger in my face. He thrust some of the men aside who held him. His men stood around with their guns and looked earnestly at me. In the meantime the king's anger subsided a little. I fully intended to offer no resistance, as it was in fact, aside from other considerations, useless to do so, surrounded as he was by armed men. I resigned everything into the hands of Providence. Friendly natives, with Liberian traders, finally succeeded, however, in pacifying the king. He was coaxed off!

PREACH TO LIBERIANS AND NATIVES.

As soon as he disappeared I collected all the Liberian traders and natives around that I could find, and preached to them from Psalms xxiii. 4: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." I endeavored to show them that the Christian need not be afraid, though he may be in the midst of heathenism, surrounded by treachery and deceit; if he is truly a child of God he shall be protected and comforted. After service Mr. B. gave me a country cloth to cover me with; I went and laid down to rest, leaving events in the hand of Him who has thus sent me to preach His Gospel.

KING WILL ASKS MR. WILCOX'S PARDON.

Tuesday, 21st.—This morning King Will came down with his officers to ask pardon for the insult he had offered me last evening. I reached out my hand to him, and he shook it very heartily and said: "My good friend, I have just heard fully your errand to my country; I am truly ashamed of my treatment of you. I hear that you are a peaceable man, and it is wrong for me thus to trouble you. Will you not accept a present, to show you that I have truly repented of what I have done?" I told him that I was perfectly satisfied and that I freely forgave him; but he says, "According to our country fashion, you must accept a present." I told him that if I accepted the present, it would be only to let him see that I had overlooked his conduct. I begged him not to bring anything great. Accordingly, he brought me *two fowls* and a basket of *eddoes*, "*to cut the palaver.*" The fowls and eddoes came quite timely, for we had nothing to eat; we made our dinner of them. Preached to-day in one of the towns to a good number of natives.

Wednesday, 22d.—Visited several of the natives to-day, and spoke to them of Jesus and His Gospel.

Friday, 24th.—Our little schooner got on the way this morning for the next point, and at twelve A. M. we anchored at Grand Corra. We had to cross a very heavy surf in order to land; we got ashore, however, without getting wet. Grand Corra is a great trading place; I was surprised to find so many Liberian traders here.

SERVICES AT GRAND CORRA.

After taking a little refreshment, we walked over to Mr. Crusoe's factory. We met Mr. D., the factor, quite well. He readily consented to allow us to have services in his factory. I sent a little boy around town to call the *Liberian traders and natives* to service; we soon had a crowded house. I preached to them from Matt. v. 16: "Let your light so shine before men," etc. After service Mr. Davis provided supper for us and a comfortable bed to sleep.

Sunday, 26th.—Conducted family prayers this morning with Mr. D. and his family. At half-past ten A. M. the boy went around again, calling the

people to service. The house could not accommodate the number who attended; many had to stand by the door. After the lessons, I baptized *Samuel Davis*, infant son of Mr. and Mrs. Machon, and *Henry*, a little native boy, being reared by Mr. Davis. Preached from St. John xiv. 15: "If ye love me, keep my commandments." In the afternoon I preached to a large number of natives in the large town; at night I preached again to natives and Liberian traders at the factory house.

Monday, 27th.—Walked around town to-day, conversing with the people. Wrote to Governor Preston of Grand Bassa, calling his attention to the moral destitution which prevails at these trading points among the Liberian traders.

ADMINISTERING SASSA-WOOD.

Tuesday, 28th.—At half-past six this morning we were on our way to Timbo, the next point, where we arrived at half-past eight. I was sorry to find the natives engaged administering *sassa-wood* to two persons, whom they supposed had killed, by witchcraft, one of the principal men of the town. While talking, a woman ran by us screaming, saying *that one of the parties* (possibly a relation of hers), *who had drunk the sassa-wood, had died.* When will the darkness be dispelled from poor Africa! Sent word to the principal men that I proposed preaching to them to-day. There are a great many Liberian traders at this point. About two o'clock p. m., all the chiefs, with the king, men, women and children, as well as Liberian traders, assembled in Mr. B.'s house. I preached first to the natives, and then to Liberian traders. The king of this country is a very intelligent man; he has a great respect for the Gospel. Met a young trader here, a member of Rev. Mr. Gibson's congregation at Monrovia. He promises to keep up regularly a Sunday-school among the native children in the town. I will try and send him some Sunday-school books on my return home.

TIMBO SHOULD BE OCCUPIED AS A MISSION STATION.

God willing, we must try and open a station here. This is a very populous section of country. The natives seem more intelligent than any other on this part of the coast. Here is a fine field for some good man. *Three hundred dollars* would support a catechist at this place, who could also teach a *day-school*, and thus be enabled to do a great work for the thousands here who are sitting in darkness and the shadow of death. When will the Church put on her strength and occupy these waste places? Hearing of some interior towns within a few miles of this, I started for the principal one of them. We had to cross a large lagoon, and after a walk of twenty minutes we were at the gate of the first of them. I found all the natives busy making *fish-traps* out of bamboo reeds. We soon collected them under the large shed in the centre of the town. I preached to and prayed with a good many of them. After service we hastened back, and at half-past six p. m. we were again at the large town on the beach. Preached in the evening to a crowded house; my text

was from Psalms iv. 5: "Offer the sacrifices of righteousness and put your trust in the Lord."

FOUR CHILDREN BAPTIZED.

Wednesday, 29th.—I baptized *four children*, one being the child of the chief of the town. The names of the children are as follows: *David, Mary Ann, Susanna* and *John Grando* (the son of the chief). Little *John Grando*, to be reared by Christian sponsors, may, under God, be a great blessing to his people. The king promised to render all assistance possible to missionaries who may reside in his country. After service a native man met me, and asked whether I had come to make a law that every man must have only *one wife*: he said that he had heard that I came to make such a law. I told him that I was not a law-maker, but would be glad if all his people would keep *such a law*; for it was the law which Christ and His apostles established, and which will make them happier if they observed it. He smiled and thanked me, and went off. Timbo is indeed a very interesting field for missionary labor; in fact, the whole coast presents a fine field for the faithful missionary. At ten P. M. we anchored at River Cess.

THE TOWNS ON THE RIVER CESS.

Thursday, 30th.—We arose this morning about five and started for the shore. We had to cross the River Cess bar before we could enter the river. We found the bar a little rough, and I received quite a drenching in our attempts to effect a passage over. After crossing the bar, we entered a very fine and beautiful river. At its mouth it is half a mile wide, and it is navigable fifteen or twenty miles up. The native towns are situated on opposite sides of the river, a few miles from the mouth. We had to go five miles before we came to the town where we were to put up. It was fully eight o'clock, therefore, before we came to the landing. I hastened quickly out of the boat, as I was wet, and finding that I had forgotten to bring any clothing for a change from the vessel, I had to walk all over the town in order that those I had on could dry on me. At four P. M. we went a few miles higher up to the king's town. After reaching the landing, we had to walk a mile from the river before we came to the town.

INTERVIEW WITH AND PREACHING TO THE KING AND HIS PEOPLE.

We arrived in his town about half-past five. His Majesty was quietly sitting in his palace, conversing with his officers. Mr. B. introduced me to him; we shook hands cordially. He had an idol near him. It was a rude figure of a woman, made of brass, of native manufacture. I told him my errand to his country; he said that he would be glad to hear what I had to say, as he had never before seen a missionary or heard anything about God. I preached to and prayed with him and his people. I endeavored to show them the folly of worshiping idols, who could neither see nor hear. I pointed them to the one true God, who sees and knows all things, and is able to do all things—

whom no man has seen nor can see—and of His Son Jesus Christ, who died for our sins. The king paid a great deal of attention to my words. I trust that these words may sink into his heart, and produce fruits of righteousness. The king thanked me for what I had said, and promised to remember and observe all that I had explained to his people. He is a very *old man*. We bade the king good-by, and then returned to the boat.

Saturday, May 2d.—Mr. B. concluded not to proceed farther down the coast this voyage. He told me that he was sending a boat up to Bassa to stop at Grand Corra and deliver some letters to the brig, and that if I desired I could return home in her. I concluded to return. We are now about seventy-five miles from Bassa. We left the schooner about twenty minutes past eight o'clock. We had contrary winds, and therefore did not reach Grand Corra until seven p. m. As the boat was an open one, we had to stand and endure the rain. I landed in a small canoe. In attempting to pass through the surf, our canoe got half full of water. I was quite wet. After landing, I walked up to Mr. D.'s place; he kindly gave me some dry clothes. We found that the brig had left this place for Trade Town, about twenty miles higher up.

Sunday, 3d.—Rose this morning early, intending to rest to-day; but to our utter astonishment, the little boat in which we came last night, and which was anchored outside of the surf, could not be found. After an hour's search, a small sail was discovered *ten or twelve miles to sea*. The boat was evidently driven out by the high wind, and no doubt the little boy on board is in great distress. We concluded to go off to the boat, which we did, and by eight we were on board. The wind being contrary, we told the native captain that he had better run up to Trade Town to the brig. After five hours' sail, we overhauled the brig. The captain informed me that Mr. Crusoe left word that should any boat arrive during his absence, to send her up immediately to Bassa. I was sorry of this, as I wanted to rest to-day; however, we had to obey. At six p. m. a tornado overtook us, and as the boat had no cabin, we had to stand and endure the rain and cold; I got very wet. It rained very hard. We landed about nine p. m. I was glad to find Mrs. Wilcox quite well. Through God's mercies I am home again. The Church, I know, will ever thank Mr. Crusoe for his kindness in offering me his fine schooner to make my visit on the coast.

Monday, 4th.—Several persons called on me to-day. Received intelligence of the death of Mr. Gilchrist, our former school-teacher.

Tuesday, 5th.—Rose at six this morning and went across the river. After taking breakfast at Mr. Crusoe's, I hurried up the beach (four miles) to bury Mr. Gilchrist. His poor mother seems to feel her loss much. May she be comforted by Him who is our only comforter and everlasting friend. Returned home about four p. m. Had some talk with our day school-teacher to-day. Young Mr. H. expresses his desire to study for the ministry; will have a talk with him on Thursday. May God bless these feeble efforts to His glory, and the extension of His kingdom.

LETTER FROM THE REV. G. W. GIBSON.

Writing under date of April the 11th, the Rev. Mr. Gibson, of Trinity Church, Monrovia, gives an account of Bishop Payne's visitation of his parish, and of the ordination and confirmation services which were held; but as particulars of these services were given in the Bishop's Monthly Record, published in our last Number, we insert only Mr. Gibson's notice of the interesting missionary meeting which was held, and his mention of some of his labors in, and some of the needs of his parish:—

A Missionary Meeting at night, in which all the Clergy present took part, closed the exercises of the day. The addresses on this occasion, containing brief reports of the labors of the several missionaries present, were interesting. The Bishop's work had been that of translating portions of Scripture and the Book of Common Prayer into the Grebo language while abroad, and of making visitations, preaching, confirming and attending examinations of schools since his return home. The Rev. S. D. Ferguson's labors were divided between St. Mark's Parish, Cape Palmas, and the Mt. Vaughan High-school. The Rev. A. Crummell's field embraced the three settlements of Caldwell, New Georgia and Virginia, together with a large Congo population in the rear of Caldwell. These are visited, preached to and instructed by himself and his assistant. The Rev. A. F. Russell, besides attending to the duties of Grace Church, Clay Ashland, visits Vontisma, and preaches and distributes Arabic testaments. The rector of Trinity Church, besides Sabbath and week-day services, visits regularly from house to house, and continues unabated his Sabbath and week-day efforts among the Kroomen. All had cause to be encouraged and to go forward more zealously than ever in the great and gracious work.

VISITING FROM HOUSE TO HOUSE.

I am thankful to say, that there has been no interruption in my duties at this station. My plan is to visit daily from house to house so many families, praying with the sick, instructing the ignorant, encouraging and exhorting believers, and catechising and distributing tracts and papers to the children. In these visits I meet with many interesting incidents, as well as with many cases of extreme poverty and distress. I find many who are willing and anxious to attend our services, and also to send their children to the Sunday-school, but have not decent clothing. In the immediate neighborhood of our church, there are several poor families upon whom the bestowal of a garment for their children would be a great blessing. Most of these cases are worthy objects of charity. As in the days of the Saviour when upon earth, so now, we "have the poor always with us." And as the Lord Jesus Christ administered to the bodily as well as spiritual necessities of this class, so ought we His followers to do the same.

LEAVING THE DESTITUTE WITH A HEAVY HEART.

I am oftentimes obliged to leave these destitute families with a heavy heart,

because of my inability to contribute to their temporal needs. What a free and happy access the investment of a few dollars in cheap clothing would give me to these poor distressed families! I often feel like begging for them through the columns of the SPIRIT OF MISSIONS; but when I notice so many urgent appeals for the exercise of benevolence among the poor at home, and the Freedmen of the South, I have almost concluded that a voice from this distant land will scarcely be heard. I am glad, however, to see that there are those in the Church who hold that the Missionary work, whether Domestic or Foreign, is one, and has equal claims upon the patronage of Christians in the United States.

EFFORT TO FINISH TRINITY CHURCH AND TO OBTAIN A BELL.

Anxious to finish Trinity Church, and to secure a bell for it, I sent an appeal for aid to be published in one or two Church papers, hoping that it would meet the eyes of some who would contribute a few hundred dollars to enable me to accomplish this object. I notice with a great deal of pleasure the unbounded liberality that is exercised in the erecting and completing of churches in the leading cities of the United States. It speaks well for the honor and respect that is paid to the worship of God. Such a spirit must bring down great blessings upon the nation. "Them that honor me, I will honor."

LETTER FROM REV. E. H. THOMSON.

SHANGHAI, April 15th, 1868.

THE Bishop has gone North to make an inspection of that field. He writes in good health and spirits.

He left us some two weeks since, and is now, we suppose, in Pekin or its environs. Whilst in Shantoong he visited the cities of Tung-chow and other places. He will no doubt send you an account of the places he visited, and of the prospects for work in those regions. Mr. Höhing, who was advised to leave Pekin for the winter, has returned with the Bishop.

You have already been advised of the reopening of our boarding-school for boys. Miss Fay has the charge. It is the determination of the Bishop to make it a first-class school. It is also hoped that it may be made a source from which many native workers may be drawn. This, I understand, has been the result of the school at Ningpo, which was formed on the principle of being a nursery for the Church.

The hospital which I opened last October is proving very useful. This, you remember, is supported by subscriptions from the Chinese, and some from the foreign residents. The Mission pays five dollars a month for the rent of the house. Mr. Wong-Chai is going this week to Soo-chow and some of the neighboring cities, with a view to look out a good point for a new station in that direction. Mr. Yung-King will accompany him. We have long felt the need

of some settled points to which we could send inquirers when we pass through those cities and towns on a preaching tour. It is a fine season to go, and I hope they may find the way open for them. The health of Shanghai is not very good this spring. I have had rather poor health, but feel better now. I hope to get through the summer in safety. Mr. Nelson and family are all well. We had a beautiful Easter Sunday, a very pleasant meeting of all our native members at the city church, but of this I will write in another letter. I remain with kind wishes,

Yours sincerely,

ELLIOT H. THOMSON.

GENERAL MISSIONARY INTELLIGENCE.

ENGLAND.

TESTIMONY OF GEN. SIR ARTHUR COTTON.—Gen. Sir Arthur Cotton, an officer who has known India for forty years, and has traversed it from Hurdwar to Cape Comorin, and who has not been personally connected with Missions, though he has had many opportunities of visiting them, remarked, at a missionary meeting lately held at Oxford, that he has confidence in the missionaries in India generally as true men of God, faithful, earnest and able, many of them of first-rate talents and energy, preaching the Gospel with great simplicity. With respect to the progress of the work, it was his conviction that the missionaries generally were disposed to underrate the advancement they have made.

A GENEROUS DONATION.—Mrs. Swan, in memory of her husband, the Rev. W. Swan, formerly a missionary in Mongolia, and in continuation of his lifelong interest in the Mongolian tribes, has given the London Missionary Society \$5000, to be devoted to a Mongol mission in Peking, or some other part of North China.

FRANCE.

A NEW PROMISE OF THE EMPEROR.—The Emperor has given audience at the Tuileries to the Rev. James Davis, Secretary of the Evangelical Alliance, on the subject of Protestant Missions in New Caledonia. His Majesty expressed his regret that any interruption had occurred to the work of Christian Missions on the part of the French authorities, and assured the Secretary that the same religious liberty which prevailed in France should be extended throughout the French dependencies. It remains to be seen whether this promise is worth more than some others previously given by him on this subject.

FIJI ISLANDS.

TESTIMONY TO THE WORK OF GOD IN FIJI.—The English war steamer "Brisk" has visited the Fiji Islands, and the Chaplain on board, the Rev. J. B. Smith, gives the following testimony of the magnitude of the work of God among the once ferocious cannibals of Fiji:—

"Never was I so much impressed with the power of Divine truth, as when I stood in the midst of a native congregation at Bau of over seven hundred, the king seated in a dignified manner in an arm-chair, with his large Bible before him, the queen (the finest specimen, as regards flesh and bones, of the 'human form divine' that I ever saw) in a conspicuous place among the women, and heard the Gospel preached by a native minister, and the accents of their praise ascending up on high like the voice of many waters.

"The church is a large native building, capable of holding one thousand persons, and displaying great ingenuity in its style of architecture. It is situated within a few yards of the ruins of an old heathen temple, where human sacrifices were wont to be offered to their gods previous to their being cooked and eaten.

"The ovens which were used for this revolting purpose of cooking their victims are still to be seen, filled with earth, and quite close to the church. A large tree overhangs them, the trunk of which is covered with notches representing the number cooked. I found it impossible to count these, owing to the irregular order and quantity of the early entries. I confess that my soul was stirred within me, as I quietly surveyed the dark faces of the worshipers in a church raised by their own hands to the honor of the true God, their eyes eagerly resting on the preacher, and the Scripture references sought out with facility. This was not a special gathering, for I attended native services in several places, and generally addressed the congregations through the missionaries, and am thoroughly convinced of the magnitude and reality of the good work of God in Fiji."

At a meeting of the Wesleyan Missionary Society in London, the Rev. M. T. Radcliffe thus referred to the Fiji Mission:—"I find that the mission commenced in 1835, and that we have sent from first to last about forty missionary agents. We have spent on that mission a net sum, allowing a large amount for the contributions of the Fijian church, of about £108,000. Now, what have we to show for that money? To begin with the top, there is the King of Fiji, a Methodist; his name is Ebenezer, and hitherto the Lord has helped him. Then there is his Queen, a Methodist too; her name is Lydia, for the Lord hath opened her heart. There is the Word of God translated into the language understood by the people; there are laws of civilization rising and taking due form in beautiful crystallization, if I might so speak—protecting human life in its sacredness where cannibalism formerly reigned without any interruption whatever. Then we have native missionaries and assistant missionaries, 45 in Fiji; we have 653 Fijian local preachers; we have 663 Fijian catechists; we have 1,025 Fijian day-school teachers; we have 22,000 in church fellowship, with 1,909 class leaders; we have 36,000 in our schools; and we have 90,000 listening to the Gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line.

NATAL.

AN OUTPOURING OF GOD'S SPIRIT.—There has been a remarkable religious movement among the Kaffirs at Springvale, in Natal, a station of the Society for the Propagation of the Gospel, under the care of the Rev. Dr. Callaway. This gentleman did not encourage the movement at first, but feared it; he now, however, writes to the *Mission Field* that he believes that it is not the result of a morbid excitement, but that it is the work of the Holy Spirit. Some cases are mentioned in which the change wrought has been wonderful. Many of those who have come under the influence of the movement were once thieves and bad characters. Dr. Callaway mentions one instance after another in which the very countenances of those in whom God's Spirit was working changed their expression of "levity, coarseness and ferocity, to one of devotion, purity and peace."

CEYLON.

A KEEN CONTROVERSY.—The Rev. Dr. Murray Mitchell, long a missionary in India, has visited Ceylon and writes as follows:—"For some years past the Buddhist priests have been carrying on a keen controversy with Christianity, and, as the truth slowly advances, disputing with it every inch of ground. One important result of this controversy has been that an unhappy and numerous class of men, who called themselves Buddhist Christians, has almost disappeared. The priests, roused from their apathy, insist that if men are Buddhists, they must be out-and-out Buddhists; while the missionary contends, as he has always done, that the Christian must be out-and-out a Christian. The progress of the Gospel is steady, though not rapid. The Protestant Christians in all may be 40,000. Population of Ceylon, two and a half millions."

AFRICA.**A REMARKABLE EVENT IN THE INTERIOR.**

MAN'S EXTREMITY IS OFTEN GOD'S OPPORTUNITY.—The Rev. R. Price, of the London Missionary Society, who has been laboring for many years amidst much discouragement in the interior of Africa, makes the following interesting statement:—"I mentioned that we had had a very severe drought. A few days ago Sechele proposed that we should meet 'to make confession of our sins to God, and to ask Him for rain.' I suggested that the meeting should be on Christmas morning. Accordingly, yesterday morning I ascended the hill at sunrise. We had intended to assemble in the new church, but it soon became evident that the attempt would be useless. I therefore took my stand in front of the church. Before me was a dense mass in a square of at least one hundred and forty feet; behind me the church was full, and behind that there were more. Five thousand would certainly be too low an estimate of the numbers assembled. Whatever may have been their feelings otherwise, they must certainly have echoed the petitions presented for their only chance of subsistence; as rain in this country pretty certainly betokens

plenty, and the want of it as certainly forebodes privation and hunger. On Friday evening we had a heavy thunder-shower, which thoroughly saturated the ground. Last Sabbath morning I ascended the hill, as usual, about seven o'clock. When I reached the new church, I found large numbers already assembling. From there I went to the old church, where there was also a large number together reading. Soon the school-bell rang. I proposed that we should go to the new church, as there seemed to be more people than usual. Soon after this I went to the service, when I found the church crowded to excess. There were also great numbers outside, and still more coming, so that by the time the service commenced there were not less than between two and three thousand people assembled. I judged that those outside would nearly fill the church three times. In the afternoon also the church was crowded, and yet there were quite as many outside as in."

SAMOA.

THE GOSPEL AND ITS RESULTS.—God, by his providential operations, had in a great measure prepared the people to welcome the messengers of salvation. In only two years after the Tahitian teachers first landed on Savaii, parties were found in all parts of the group, anxious to be instructed in the religion of Jesus. Under the superintendence of the Rev. G. Platt, of Raiatea, the teachers prosecuted their work with vigor and success. When the first band of missionaries appointed by the board of Directors of the London Missionary Society to labor on Samoa, arrived in 1836, they found the people everywhere ready to welcome them, and receive their message; and now, after more than thirty years of labor, what are the results? They are these: The whole nation professes Christianity; heathenism and, to a great extent, heathen practices, have been abolished; the whole Bible has been carefully translated into their language, and it has long been in circulation among them; a third or more of the population can read. About five thousand of the adults are united in church fellowship, and some four thousand more, candidates for the same privilege; more than two hundred of the male members are preachers of the Gospel to their fellow islanders, and many have gone as pioneer missionaries to distant groups and islands, where they have been instrumental in planting the Gospel. Native contributions are made annually for the support of the native teachers, amounting in local value to about £2,000; and for some years past £1,000 per annum in cash has been contributed towards the funds of the Society which sends them their missionaries. A large training institution for preparing a native pastorate has been in operation twenty-two years. The work in all these phases is consolidating and advancing, and besides these results, civilization has attended the progress of the Gospel, and now the people, who had no commerce before the Gospel was introduced, have an export trade in cocoa-nut oil and cotton of some £40,000 or £50,000 per annum.

Assuredly such results show that the work is of God, and afford encouragement and incentive to strenuous efforts thus to bless every remaining dark place

of the earth by furnishing to it the light of the glorious Gospel of the blessed God! To Him be the praise for all success!

POLYNESIA.

THE ISLANDS OF POLYNESIA are lovely in the extreme, and form a delightful sphere of missionary labor. Rare in the world are these scenes of enchanting beauty. Yet nowhere did heathenism descend in deeper degradation; nowhere did it develop blacker vices and commit more hellish crimes. Incessant war, merciless cruelty, infanticide, indescribable vice, in many places cannibalism, made the strong races a ceaseless terror to each other and to the world outside them. In all but Western Polynesia the Gospel has swept this heathenism away. The four great Societies which have sent their brethren forth as messengers of mercy, have gathered into Christ's fold three hundred thousand people, of whom fifty thousand are members of the Church. They have together expended on the process less than £1,200,000—a sum which now-a-days will only make a London railway, or furnish the Navy with six ironclads. Yet how wonderful the fruit of their toil! "The wolf dwells with the lamb, the leopard lies down with the kid." The destruction of life has been stayed. Beautiful as were these lands by nature, culture has rendered them more lovely still. Everywhere the white chapel and school have taken the place of the heathen marai. The trim cottage, which Christianity gave them, peeps everywhere from its nook of leaves. Land and people are Christian now. The victories of peace have taken the place of war. Resources have multiplied; wealth has begun to accumulate. Books, knowledge, order and law rule these communities. Large churches have been gathered, schools flourish, good men and good women are numerous. Not a few have offered themselves as missionaries to heathen islands; and in zeal, self-sacrifice, and patient service have equalled the earnest men of other climes.

MEXICO.

MISS RANKIN.

THE Gospel has taken root in Mexico, and is producing fruits truly delightful. The Truth is making wonderful displays of its efficacy in all its glorious triumphs over superstition and error. Never in any land of Papal darkness has the Word of God shown itself to be "sharper than a two-edged sword" with more certainty than in Mexico—a country where the "mystery of iniquity" has so long prevailed, and that "Wicked" one has so boldly revealed himself—"even him whose coming has been after the working of Satan with all power and signs and lying wonders." Popery cannot exist in the light of God's Word, and as fast as the Truth advances, in the same ratio does the Papal religion hide its lost, diminishing head. People who have so long groaned under the oppressive yoke of that false system, are eager to find a religion more tolerant in its demands. Those who have embraced it acknowledge the freedom which the Truth has given them. I met, yesterday, with an old man of seventy years, who has been recently converted. I said to him, "You find this new way to be pleasant." He replied with the utmost animation, "O yes, there is no yoke but is easy, and no burden but is light." He came in from a small village, about forty miles from Monterey. He informed me that twelve persons, within a few months, had embraced the Gospel, and were rejoicing in it. Four of his own family, besides himself, were among the number. This work of grace was wrought through the instrumentality of a man who was converted about a year ago in Cada.eta, and who has devoted himself to preaching the Gospel ever since. Who can doubt that this man is called of God to preach Christ when such fruits are manifest? I have never witnessed a work more truly

evangelical, or seen more correct examples of evangelists, than we have here among the Mexican converts.

Our Bible-readers are traveling over these hills and mountains, teaching by the way-side, in the ranches, villages and cities, wherever they find people to hear them; and it is rare that they find the people otherwise than anxious to hear something of the new religion of which they have already obtained an indistinct account. Some express the greatest surprise that the Protestant teach such good things, as they had been told to avoid Protestant teachings more than murder or any other terrible crime.

Two of our Bible-readers, being quite young, feared very much that they might meet with able opponents, who would advance arguments which they might not be able to refute. The morning before leaving, they seemed to linger as if fearful of starting out upon their work. I found they were laboring under those painful apprehensions, and referred them to the tenth chapter of Luke's Gospel, with which they were familiar, in which our Saviour sent out seventy of His disciples, two and two, into the cities and towns *where He Himself would come*. This last sentence I impressed upon them, as I fully believed the Saviour was sending them out as He did those seventy, and wherever they went they might expect Him also. They started—these two youthful converts, with their bundle of books in their hands. They stopped at upwards of forty ranches (a ranch is a farm where there is a family of from five to twelve persons), visited four villages of considerable size, and in every place and under all circumstances were permitted to read and explain the Bible without the least opposition or hostile argument! In every instance the people manifested the greatest desire for instruction.—*Christian World*.

BOOKS RECEIVED.

BICKERSTETH'S TREATISE ON THE LORD'S SUPPER: adapted to the Services of the Protestant Episcopal Church in the United States. With an Introduction, Notes and an Essay. By Gregory T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia. New York: Evangelical Knowledge Society, 3 Bible House.

This is a new edition of one of the very best of the many books on the design of preparation for, and benefits connected with, a due reception of the Lord's Supper. Its author was one of the most judicious, Scriptural and devout of writers, and it would be difficult to find a book on this subject better suited for circulation in our parishes. The late Dr. Bedell was a man of kindred spirit with Mr. Bickersteth, and his Notes to the Treatise, and the appended Essay "On the Impropriety and Inconsistency of Communicants engaging in what are called the Amusements of the Age," add to the value and usefulness of the book, which is republished with the hearty approbation of Dr. Bedell's son, the present Assistant Bishop of the Diocese of Ohio.

A CYCLOPEDIA OF ILLUSTRATIONS OF MORAL AND RELIGIOUS TRUTHS; consisting of Definitions, Metaphors, Similes, Emblems, Contrasts, Analogies, Statistics, Synonyms, Anecdotes, etc. By John Bate. Fifth Edition, Revised and Enlarged. London: Jarrold & Sons. New York: A. D. F. Randolph.

This book was first published in 1864, and the fact that four editions of it have been sold since then, is, we suppose, some evidence that it is not without a certain degree of merit; but, on examination, we find it to abound with what seems to us to be very trite and common-place extracts from exceedingly common-place writers. Of course, so large a book must contain much that is useful; but in our view it contains an equal amount that is utterly unworthy of a place in such a publication.

ANCIENT CITIES AND EMPIRES: THEIR PROPHETIC DOOM, READ IN THE LIGHT OF HISTORY AND MODERN RESEARCH. By E. H. Gillett, author of the "Life and Times of John Huss," etc. Philadelphia: Presbyterian Publication Committee, 1334 Chestnut St. New York: A. D. F. Randolph.

Since the popular works of Bishop Newton and the Rev. Alexander Keith on Prophecy were published, a great deal of light has been thrown on fulfilled prophecy by recent explorers and historians, especially by Layard, Rawlinson and Professor Porter. The object of this work is to present those prophecies upon the fulfillment of which so much new light has recently been shed.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 1 to July 1, 1868:—

MAINE.							
Bangor—St. John's.....	\$30 31	\$30 35		Long Hill—Grace.....	\$3 00		
NEW HAMPSHIRE.				Naugatuck—St. Michael's.....	5 00		
Portsmouth—St. John's, Ladies' Miss'y Society.....	20 00	20 00		New London—St. James', a Member....	25 00		
VERMONT.				Poquetannock—St. James', for Af.....	3 00		
Guilford—Christ.....	6 60	6 60		Windsor—Grace.....	17 00	\$63 05.	
MASSACHUSETTS.				NEW YORK.			
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Dorchester—St. Mary's.....	83 12			" St. Peter's, add'l.....	51 00		
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Newburyport—St. Paul's S. S., for Jas. Morss, scholarship, Af.....	20 00			Glen's Falls—Messiah.....	6 00		
Springfield—Christ.....	102 50			Little Neck—Zion, \$98.58; S. S., \$31.80.	130 38		
Wilkinsonville—St. John's.....	4 22	238 34		Lyons—L. H. Sherwood, for Africa.....	15 00		
RHODE ISLAND.				Middleport—A Friend, for Cretan Relief	2 00		
Newport—Trinity.....	47 00			Morrisania—St. Ann's, of which for Rev. Mr. Auer's Mission, Af., \$100.....	212 37		
Providence—Grace, for Liberian Ch.....	79 26			Newtown—J. R. S., Mission, Box.....	7 00		
" Redeemer S. S., for Mem.....				New York—Calvary Chapel, five cent collection.....	16 95		
" Ch., Haiti.....	25 00			" St. Mark's, a Member.....	50 00		
" St. Andrew's.....	50 00			" St. Paul's Cha., for Athens, Greece.....	93 08		
" St. John's, a Member, \$100 for Orphan Asylum, Af.; five cent coll., \$56.50; Ladies' Philanthropic Soc'y, for Rev. Mr. Auer's Mission, W. Af., \$302; Individuals, for China, subs. of 1867, \$445.....	903 50	1104 76		" American Miss'y Soc'y, for Liberian Church.....	212 50		
CONNECTICUT.				" D. C. L., for St. Mark's Hospital, Africa.....	3 00		
Bantam—St. Paul's.....	2 05			White Plains—Grace S. S., pledge to Bp. Williams, China, \$141.95; for Africa, Scholarship, \$25.....	166 95		
Easton—Martha Jennings.....	5 00			Yonkers—St. John's.....	170 09	1275 98	
Litchfield—St. Michael's, five cent coll.....	3 00			NEW JERSEY.			
				Elizabeth—St. John's S. S., for Rev. Dr. Newton's Grebo Prayer-Book, \$20; Lambs of the			

Flock, for Orph. Asylum, Cape Palmas, \$20; Lullie Hay, \$2; C. R., Miss'y Box, \$2.85; M. C.'s do., \$3.50; Carrie Grahams, 60cts.; Edgar Miss'y Box, \$13.65.....	\$62 60			
Newton—Christ, for Cretan Relief.....	14 45			
Ridgewood—Christ, a Member.....	25 00			
Woodside—Bertie Gordon's Miss'y Box	4 00	\$106 01		
PENNYSYLVANIA.				
Mauch Chunk—St. Mark's.....	13 07			
Lower Providence—Union Ch., for Bp. Payne, per A. C. M. S.....	50 00			
Philadelphia—Advent, 5ct. coll. for Af.....	12 00			
“ Evangelists “ “.....	3 00			
“ St. Clement's S. S.....	25 00			
“ St. Luke's, Miss. Cole's Bible-Class, for Af.....	14 01			
“ Trinity Chapel.....	30 00			
Rev. Jas. Saul, for Cretans in Greece, at the dis- cretion, of Rev. Dr. Hill, \$25; for Foreign Missions, \$100.....	125 00	272 08		
PITTSBURGH.				
Brownsville—Christ S. S., for Africa....	25 00	25 00		
DELAWARE.				
Christiana Hund.—Christ, five cent coll., per A. C. M. S.....	40 63			
Newark—St. Thomas', per A. C. M. S.....	20 00	60 63		
MARYLAND.				
Baltimore—C. and A., for Cretan Relief VIRGINIA.....	2 00	2 00		
Antrim Par.—A Communicant.....	5 00			
Columbia—Robert's Miss'y Box.....	5 00			
Lynchburgh—Rev. Jas. Grammer, for Africa.....	5 00			
Norfolk—A Lady, for Cretan Relief.....	2 00			
Theol. Sem'y—Miss'y Soc'y, for scholar- ship in Africa.....			\$137 50	\$154 50
FLORIDA.				
Anonymous.....	5 00	5 00		
KENTUCKY.				
Lexington—Christ.....	96 85	96 85		
OHIO.				
Avondale—Grace.....	9 00			
Cleveland—Grace, for Honolulu.....	38 09			
“ St. John's S. S.....	32 68			
“ St. Paul's, five-cent coll.....	49 60			
Gambier—Harcourt Pa. five cent coll.....	51 15			
Massillon—St. Timothy's S. S.....	35 43			
1/2 Collection at Diocesan Convention.....	33 58	249 53		
ILLINOIS.				
Chicago—Emmanuel Hall, for Cretan Relief.....	5 00	5 00		
TENNESSEE.				
Knowville—St. John's, Member of, per A. C. M. S.....	12 00	12 00		
WISCONSIN.				
Fon du Lac—St. Paul's.....	15 00			
Green Bay—Christ.....	14 62			
Waukesha—St. Matthias'.....	1 40	31 02		
IOWA.				
Waverly—St. Andrew's, Z.....	10 00	10 00		
MISCELLANEOUS.				
A Friend.....	25 00			
Two do., for Rev. Mr. Auer's Training School, Africa.....	500 00			
Mary, Helen and Love, Miss'y Box.....	1 15	526 15		
LEGACIES.				
Genesee, W. N. Y.—Estate of Allen Ayrault.....		158 55		
				\$4,453 40
Amount previously acknowledged.....				50,659 76
Total since Oct. 1st., 1867.....				\$55,113 16

RATES OF POSTAGE TO OUR MISSION FIELDS.

AFRICA.

VIA EN-LAND.		VIA SAILING VESSEL.	
(From thence, 10th and 24th of each month.)			
Letters, each half ounce or fraction thereof, - - - - -	cts. 22	Letters each in ten cent stamped envelope, <i>as required by postal laws</i> , enclosed to Sec'y and Gen'l Agent, 19 Bible House.	
Newspapers, each, - - - - -	4	Newspapers and Books free through Mission Rooms.	
Book Packets, under four ounces, - -	12		

CHINA.

VIA SOUTHAMPTON.				VIA CALIFORNIA.			
(From thence, 4th and 20th of each month.)				(About once a month.)			
			\$ cts.				\$ cts.
Letters, each	half ounce or fraction			Letters, each	half ounce or fraction		
thereof,	- - - - -		34	thereof,	- - - - -		10
Papers, each,	- - - - -		6	Papers, each,	- - - - -		2
Book Packets, each	four ounces, - - -		14	Book Packets, each	four ounces, - - -		4

VIA MARSEILLES.

(From thence, 10th and 20th of each month.)

Letters, each quarter ounce or fraction thereof,	- - -	cts
		30

GREECE.

Letters via North German Union direct, - - - - -	cts. 19
Letters via North German Union (closed via England), - - - - -	24
Small newspapers, under two ounces, 10 cents each by direct mail, and via England 11 cents each.	

HAITI.

Letters each in *ten cent stamped envelope*, enclosed to Sec'y and Gen'l Agent, 19 Bible House.
Newspapers and Books to Mission Rooms forwarded free.

FREEDMAN'S COMMISSION

OF THE

PROTESTANT EPISCOPAL CHURCH.

AUGUST, 1868.

COMMUNICATION.

REV. CHAS. GILLETTE :—DEAR SIR: It has been suggested to me, by some of the friends of the Freedman's-school of this place, that I—being, as I am, familiar with the establishment and progress of the school—communicate to you a few facts concerning the same, which will doubtless be interesting to all interested in the education of the unfortunate but worthy children of the colored people.

Two years ago I moved to this county, and found no schools in it for the colored people, except a small one under the control of Rev. John T. Clark, some fifteen miles from this place. I inquired, and found no effort being made by any one here to get such a movement on foot; indeed there was considerable opposition to it, both on the part of the Bureau Agent and the people.

Chancing to meet Major J. R. Stone, Sub-Assistant, Company I. F. B. of Petersburg, and finding him a *great* friend to schools, I stated to him that this point was an excellent one for a colored school. He remarked in answer, that a suitable room for the school and a boarding-place for the teachers were the only difficulties in the way. A short time afterward I wrote to him, stating that I had procured a suitable room, and in order to get the school under way, would board the teachers myself or in my own family, which was satisfactory. So about 1st of October, 1867, the teachers, Miss Waldron's two sisters, from Bristol, R. I., arrived and took charge of the school, under the auspices of the Branch Protestant Episcopal Commission of Philadelphia.

They commenced with twenty-eight scholars, and by the latter part of the year numbered one hundred and sixty-three, and at this time their average attendance is eighty. Since the opening of spring, the school has considerably diminished in numbers, the elder ones being required to assist upon the farms.

I have watched the progress of this school with a *great deal* of interest, and

have visited it frequently, and can say truthfully that I have seen but *few*, if *any*, managed better or progress faster, either white or colored, in the same length of time than this.

There are very few persons that think the colored child is as susceptible of education as the white; but this question, to my mind, has been put *forever* at rest, through my experience with this school.

The time having arrived to close the school-term, and in order to gratify the parents and friends of the school, the teachers held an examination on Friday, 6th instant, which was, in point of *order* and *thoroughness* in studies as far as they had advanced, perfectly satisfactory.

There were some six or eight white persons present, and the remainder of the room was packed with the anxious parents of scholars. The school was thoroughly examined in spelling, reading, arithmetic (mental and on black-board), and in Geography, by W. H. H. Stowell and others.

There is a grammar-class belonging to the school, but not sufficiently advanced to undergo a public examination. The singing of the scholars was also very good; it was done in good time with energy and feeling. After the examination was over, the Principal of the school presented the two best spellers with prettily bound books, as a reward for their industry. Addresses were delivered by W. H. H. Stowell, F. B. Agent; M. P. Ensey, and Henry Corbin, the latter colored—all expressing themselves *highly* gratified with the proceedings of the occasion. Bouquets of flowers were brought in by baskets full, and were scattered around plentifully. The effort of the children seemed to be to strew the path of their teachers with beautiful roses, pinks, lilies, &c., that their *odors* only might equal the *virtues* of those who received them.

The exercises closed; the Doxology sung; then came the most touching part of the affair. Little colored boys and girls, of all sizes and ages, approaching their faithful and beloved teachers, with hands extended and eyes overflowing with tears, to say that sad word, "Farewell." Older ones, too, who more fully realizing the good that had been accomplished for their offspring, came forward, and with tears, and a "God bless you, missus, be sure and come back next fall," bade good-by and turned aside in sorrow. Others inquiring when they would leave, that they might before their departure add to the *long* list of little presents that had been flowing in (something good to eat), as expressions of their gratitude, also bade adieu.

When it is remembered that all this has been effected in the short space of eight months, and that, too, by two young ladies, in opposition to many obstacles, then may we realize that the school is a success, and *great good* is being accomplished by it. We expect, independent of what has been mentioned, to be able by the opening of next term to build and open for use a new and commodious house to be used *forever* for school purposes. The colored people, with some assistance of the whites from the place, raised money enough to pay for the lot of ground upon which it is to stand. The Freedman's Bureau, through

the energy of Miss S. R. Coombe, formerly superintendent of schools for this District, has given one thousand dollars to build the house with. Surely this is encouraging, and augurs well for the future. May the good work go on, is the wish and prayer of yours, &c.

SPECTATOR.

EDITORIAL.

A FEW REMARKABLE STATISTICS.

IN any department of work where progress is being made, it is wise to sometimes take a retrospect, and see how far and what kind of advancement has been made. In this way we frequently get a most encouraging view, and are stimulated to more persistent and patient labor. In the "Fifth Semi-Annual Report," made by "J. W. ALVORD, GEN. Supt. SCHOOLS, BUREAU OF REFUGEES, FREEDMEN, AND ABANDONED LANDS," I find some statistics which it is well for the friends of the Freedmen to know for their encouragement.

In seventeen States, including Missouri, Kansas, Kentucky, Delaware, and Maryland, there have been maintained during the six months ending January 15th, 1868, 1486 schools; employing 1744 teachers, and numbering 81,878 pupils, at a cost of \$180,247 44. Of this sum the Freedmen have paid \$65,319 75, the Bureau \$67,208 48, and the remainder has been paid by the various voluntary associations in the country.

The above figures show enough to encourage the friends of the Freedmen in their work, although falling so far below what the good of the country demands, and what every patriot, philanthropist and Christian could wish. The number set down as attending school is not more, probably, than one-tenth of those who are of a proper age, and ought to be in school. It is something; but how far short of what ought to be! The efforts of the Freedmen themselves are very commendable. When we take into consideration that these people, at their emancipation, had literally nothing to commence with but their hands—no houses to live in, no land to cultivate, no tools or utensils with which to labor—I say when this is borne in mind, it is truly wonderful that out of a little more than *one hundred and eighty thousand dollars*, expended for school purposes among them, in six months they should have furnished over sixty-five thousand dollars. Such a fact speaks volumes for their ability and their disposition to help themselves. It shows their friends that they do not mean to be always beggars, always living upon charity; but that with a little patience, a little help, with a hand kindly put forth to show them how, they will soon be self-sustaining—bearing their own burdens, while marching steadily forward in the line of progress.

But perhaps the greatest point of encouragement in connection with these schools is the marked progress made by the pupils. The universal testimony of teachers goes to show, that in mastering all the elementary studies of an English education, the children of the Freedmen have shown themselves as apt, and have made as rapid progress, as white children of the same age. I know that many persons are not prepared to receive the statement as altogether true; yet it is a statement concurred in by the great body of teachers who have been actively engaged in giving instruction, and certainly no class of persons could be better qualified to judge in this matter. It should be matter of great encouragement to those who are laboring to elevate the Freedmen, that the Freedmen themselves are so susceptible to the good influences brought to bear upon them. It is certainly a field which promises to return a more abundant harvest, and more speedily than the friends of the colored man, who were most sanguine, had dared to hope. We have reason to suppose that some have held themselves aloof from this work among the Freedmen, because they honestly believed it was something which would not pay the cost. They have felt persuaded that the race was susceptible of little or no improvement. Let such, if such there be, yield to the truth now, so fully attested by the hundreds of teachers who have been engaged in giving instruction to these poor people, and who attest the rapid progress which they make.

There is another point of great interest in connection with these school statistics. It has been for some time apparent to those interested in the advancement of the Freedmen, that to meet the constantly increasing demand for teachers among them, some means must be used whereby persons of their own color should be trained for this work. It is not to be expected that a sufficient number of white teachers can long be furnished to meet this growing want. We are very glad, therefore, to see a goodly number of "High and Normal Schools" set down as the instrumentalities now in operation to supply this want. It is stated that one hundred and sixty-eight thousand dollars have already been expended in putting such institutions into operation.

There is another point worthy of consideration in this connection. To teach the Freedmen to read and write, is not all that is required in their present state. They must have lessons in industry and economy. They must be taught not only that by their labor they are to acquire daily food and clothing for themselves and families, but they must be taught to economise and lay by in store for future times of want or sickness. This is happily being done in no mean way. "Savings Banks" have been established among them, and on the 1st of June

last, in twenty of these institutions, the Freedmen had more than half a million of dollars; and more than four times this amount has been deposited for a time and then drawn for the purchase of homesteads, etc.

This speaks well for the improvableness of this people and their disposition to improve. Surely there is abundant reason for their friends to feel encouraged to help them forward.

It is not to be expected that cases of idleness and unthrift will not be found among the Freedmen. To expect this would be to expect what is nowhere found among our white population. When we take into consideration the former condition of the colored race, and how for generations they have been trained to dependence, looking to others for their daily supplies, it is wonderful that they should already show such marked signs of improvement, and such a disposition to aid in their own elevation.

Patriots and philanthropists, as well as Christians, will rejoice in this, and be willing to labor more earnestly to help them forward.



PREJUDICE.

IN a late number of the *SPIRIT OF MISSIONS* we dwelt at some length on the alleged incapacity of the Colored man, as asserted by those whose acquaintance with his race is but slight and partial; while experience tells us that a more frequent intercourse, and a nearer approach, always modifies materially the views of the most prejudiced. We are all so easily impressed by externals, and so apt to prejudice from a favorable exterior, or the reverse, that it requires a strong effort of the will, when once we have given a decision, though only to ourselves, to recall or change it. Hence, poverty, misery, and the absence of social position, have always told to the continued injury of their unfortunate possessors; while the appearance of ample means and general prosperity have as invariably been the path to favor and attention. This applies to all orders and conditions of men—and is at the foundation of much of the dislike and prejudice entertained so largely toward the Freedman.

Does it not also exist, however, toward the foreign emigrant, who, penniless and destitute, is cast upon our shores? Toward the latter there is among the masses in many sections a deep aversion, which years of proximity, even under a greatly changed condition, cannot wholly eradicate. With some, a generation must pass away before a real equality is acknowledged. And although we are all our lives learning again and again that the first action of our judgment was

incorrect, there are few with manliness sufficient to correct the error. And so it is with the former slave. He has been in bondage, and that is enough. But who placed him there, and who held him in that condition? Whether so by his own volition or that of another, are questions little thought of.

That this was wrong, at least in the beginning, all concede. A sin of our ancestors—a sin in which, going back far enough, we find we all participated. Justification of those first acts, which have entailed on us of the present generation such unutterable woe, has hardly ever been attempted. And because of this condition, and the extremity of poverty through several generations, we despise the descendant of Africa. There is a wide gulf, difficult to cross in the most favorable periods, even for purposes of benevolence.

And yet, in defiance of all this, in the very face of this strongly expressed aversion, have we not nearly all, at some time or other, found ourselves with feelings of personal attachment to some one or other individual of the proscribed race? And why is this, but because there are qualities in the character of the proscribed, that challenge our attachment and secure our admiration in spite of all previous judgment. So that we find on a sudden our new acquaintance no more repulsive, no longer stolid and hopelessly incapable, but genial, affectionate, patient, easily pleased, generous and solicitous to be agreeable; and in trouble ready with a world of sympathy. Hence we forget his great unthrift and want of method, and find ourselves with confidence toward him, we had little looked for. Nor is this to be wondered at; for in the South, on the old farm, there were those who ever had the entire confidence of the owner's family. In pleasure they participated, and added zest to the entertainment. In exigency and doubt they were confided in, and their counsel sought. Still, in the aggregate—strange inconsistency—they were as the Israelites, in bondage. A race who ought not and could not rise. And is it not also so, where slavery is unknown? Are there none among us who turn away, or pass by like the Levite, on the other side, when his cause is named? With all our boasted liberty and light—with all the influence of religion—is there not still something more than a want of interest in his behalf?

True, some effort is made, we concede, and has been made in the great extremity to keep him from perishing, and to fit him for some degree of usefulness in his changed condition. A few devoted men and women have given up the comforts of a home, and devoted themselves to the amelioration of his lot,

and they send up tidings of success which should gladden every heart. But when assistance is asked, and the necessities of the work in anything like its fullness set forth, how meagre the returns! We do not say this in a spirit of complaint. We thank God for what has been done, and our hearts swell with feeling towards the noble few who have stood by us in our need. But how little has been done compared with what remains to do! How few in this broad land of ours, who rightly comprehend our work, or care to know of it at all! Yet we labor on, knowing the end, and for whom we labor—knowing that in the end we must succeed and that we are succeeding now. Prejudice—how mighty the word for evil! What a world of misconception it expresses! how it has always stood in the way when good was to be done! What false deductions it always draws! How it suspects and will challenge motives! How it stands in the way of Christian progress! We speak of it not as afar off, but at our own doors—a living, active, stubborn principle, that would put back the world a thousand years and destroy all who speak of light.

Let us gird ourselves for the battle anew, let us wipe out the stain of apathy, and try to elevate by an enlightened Christianity this wronged and afflicted people. “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

CORRESPONDENCE.

SOUTH CAROLINA.

CHARLESTON.—C. A. DAWSON.

We have been much troubled of late about our work, and the continuance of it among these children.

In the present state of general poverty at the South, we can expect no aid, and when told that 'twas *feared* that our friends at the *North* could no longer support us, you may better imagine our feelings than I describe them.

For myself, with a large class, which since July last I had exerted myself to the utmost for, and in whom I was really interested, feeling sure that *many* had improved in *every* way, and being occasionally refreshed by having the parents of several of them come to my home, and in terms of the deepest gratitude, thank me for making *their* homes brighter and happier than ever could have been the case had I *only* labored for their temporal improvement.

Such visits were most gratifying, I assure you, for very faithfully had I worked; looking *forward*, for each child intrusted to me, I had endeavored to

implant such principles, that when removed from my care, even our enemies should be obliged to admit that "not in vain had I labored."

'Twas hard even in thought to give up our work, but not one of us could afford to teach without remuneration.

The parents of many of the children have come forward and expressed a determination to keep up a school, which had been such a blessing to many of them; but notwithstanding their *willingness*, I fear that work is too scarce to enable them to help us very much, or for any time. However, as I *know* that the work *is* important, and that a higher power than *man's* is over us, I will not despair, but work on, trusting.

If our distant friends could only visit us occasionally, and see for themselves what a noble work we are engaged in, and how many hundreds are being daily brought under the influence of the *truth*, they also would determine that it should not fail.

I trust that ere long by God's help, we may be *firmly* established, and that our school may become an object of interest to the *Church* throughout the land.

CHARLESTON.—MISS K. SAVAGE.

According to our usual custom, I again propose sending in my monthly report. The duties of the school have been pursued as formerly; though the sudden and unexpected news from the Northern Board, that our school would be closed earlier than usual, caused a depressing gloom to hover over pupils, parents and teachers for some days. Owing to the late war, and the straitened condition of things in the South ever since, nothing could be calculated on from our people and churches here. Consequently, our only alternative was to lay our difficulties before the parents and guardians of the scholars. Our Board here, at once called a meeting to enquire whether the parents *could* and would be willing to contribute more than they had hitherto done towards the continued education of their children. The sum of seventy-five cents per month was fixed upon for them to pay. The meeting was well attended, and, with few exceptions, all agreed to subscribe the amount named, and altogether manifested considerably more interest in the matter than I had anticipated. As one of the teachers, I feel a deep interest in the work, and sincerely trust our prayers and appeals for *pecuniary* aid will be equally successful in other quarters. Indeed, I cannot believe that where the disposition *to do good* is so earnest, the interest hitherto manifested will now be allowed to fall through without an effort, on the part of the *patrons* who have all along so nobly sustained it to the present time.

Nor can I close this report without expressing the high estimation entertained toward our able and worthy principal, Mr. Taylor, who has proved himself so eminently qualified for the responsible position he occupies; and to whose strict and firm, but not harsh, discipline is due the perfect order and

system that pervade the institution. The pupils were collected from the different classes of the colored population of the city. Many had been subject to no judicious discipline or habits, yet since their entrance into the School, a commendable degree of industry, obedience and good order have been secured.

CHARLESTON.—MISS S. A. GIBBS.

I have nothing very new or interesting to write about this month, except to say that the school continues to be in a most flourishing condition, notwithstanding the many reports which have gone abroad in regard to its suspension before the end of the term. My pupils are all doing remarkably well in their various studies, some of them particularly so in arithmetic, and evince quite a fondness for that study. We have all been deeply concerned at the probability of the school's being suspended, and sincerely hope that the necessity for such a step may be averted. We had two very large and interesting meetings of the parents of the scholars, within the last month; they all expressed themselves delighted with the improvement of their children, and were unanimous in their desire that the school should be continued. Many of them pledged themselves to pay a small amount each month, in order to assist in defraying the expenses, so that we all feel very sanguine that we shall be able to continue until the end of the term.

I hope, and trust that ere the fall term approaches, God will put it into the hearts of those who have it in their power, to contribute largely of the means that He has bestowed upon them, to aid and carry on this noble work, and enable us to raise up missionaries to preach the Gospel to their brethren in heathen lands.

WINNSBORO.—S. A. FINNEY.

To-day the colored preacher, recently sent to this place by the Methodist Church, opened a school. I have not learned how the school is to be supported, but hear that he expects each and every scholar to pay him twenty-five cents per month.

He teaches in the building used for their worship. I am both glad and sorry—glad that many more can be taught (for I hear he had seventy-two this morning), ten of our children reading in the primer left us; sorry to lose any we have commenced training. Two girls who attended our school last year, and have been living in families as domestics this year, entered my first class to-day, so that the school numbers at present sixty-six. The preacher cannot write, neither does he know anything of arithmetic, geography or grammar, but seems humble and respectful. Our pupils are progressing nicely in writing, reading, spelling, and do well in arithmetic. I find them slow in grammar. I have six now parsing verbs and adverbs. Two have just commenced. We are in great want of books; fourth readers, copy-books Nos. 4 and 5, arithmetics Nos. 3 or 4, geography No. 3, and how much we wish an atlas! but per-

haps you may think it best to wait till fall, as the vacation will commence soon. If we could be certain that we should have the same classes, it would be well to wait. I have thought that it would be best to give out a few books, letting the children understand that they are yours, so they can be returned to me for the fall; whereas if they have the books with the promise to pay, the books are retained by the children, and many not paid for, and our school destitute. Now, the ten who left to-day had books, and had promised to pay for them, but I have not received a cent from them.

Sallie Purcell came in this evening, to see if I would write to Dr. Smith asking about his school. If his vacation comes when ours does, she would not think of entering the school before October. She has been baptized in the Church and trained in its holy teachings. She has no mother, but her father is a communicant in the Church; he seems an humble Christian. Sallie is an only daughter; she has four brothers; two of them are as far advanced in their studies as Sallie, and are anxious to go to a Church-school. They are bright and lively, *full of fun*, not as generously inclined as Sallie, but I think they would be *good* scholars for Dr. Smith, as their father is desirous they should be trained in the Church, and they have been regular attendants of the Church and Sunday-school for the last three or four years, and have been my constant pupils for two years. I have mentioned these boys at their father's request. I have two boys of whom I am proud: one is a tall, black fellow, studious, steady and respectful; the other a small boy, and with you would pass for a white child. He is polite neat and seriously inclined; fourteen years old; says he wants to be a minister. These two boys do themselves credit in our Sunday and day schools; I take infinite pleasure in teaching them.

MISSISSIPPI.

The following letter from Mrs. Boyd, we hope, may interest many of our readers, and draw forth from some such assistance as she needs. If the funds of the Commission were such that we could, we should gladly send her money at once—enough at least, to enable her to obtain the books now held by the Express Co. Are there none to help in such cases?—Ed.

REV. CHARLES GILLETTE:

DEAR SIR:—In the May Number of the SPIRIT OF MISSIONS, I find a request for aid for teachers for the Freedmen.

I have a class of colored children which I instruct daily gratuitously, and they are advancing rapidly.

I applied to our beloved Bishop Green for a teacher, but as yet he cannot procure me one. On the adjoining plantation to mine is a lot of forty-two acres, deeded to the Episcopal church many years ago by my late mother, Mrs. James Railey. On this lot we desire immediately to erect a school-house that will serve for a school in the week and for Sunday-school or service on Sunday.

On this lot are growing magnificent oaks, and a fine stream of water runs along by. We are in a very reduced state financially. I am entirely without *money*, although willing and anxious to do all in my power to aid the Freedmen. I have two sons, six and eight years of age, and am anxious to procure a tutor for them. I will give him his board, lodging, have his washing done, and he can have the use of my husband's (the Rev. Dr. Frederick W. Boyd.) library for teaching my sons. He can procure any number of scholars of the Freedmen at one dollar each a month. I desire to have a candidate for holy orders, or at least a communicant who can instruct all the children in singing, and we could have a Sunday-school and service each Sunday, as there are very many families who are members of our holy church, and I will assist him all I can in his school duties for the Freedmen. My class sing most of the Chants and are very fond of music—are learning the Catechism, and we read alternately the Psalms for the day, daily. I have a fine melodeon.

In Natchez, at the office of "Adams Express," is a very valuable box of books for the Freedmen, donated to me for them by A. S. Barnes & Co., for which the Express Company charge me fourteen dollars, and this sum we cannot raise as yet to obtain it for use, for which we regret, as I am cramped for books for the children. In this box are: 1 set Scofield's cards; 1 Easy Lessons; 50 Spellers; 50 Readers; 50 Primary Arithmetics; 12 written do; 1 set Geographies; 1 set History United States; 1 do. Willard; 1 do. Grammars.

Can your Board of Missions pay Adams Express this amount for the Freedmen, and request them to notify their office in Natchez of that fact, and to deliver the box to me; or is this asking too much, dear sir?

Should your choice for a tutor for me fall upon a married man, it would be no objection (if he has no family save his wife).

On my mother's plantation is a large, vacant house, since her death in January last. The furniture, etc., have all been removed by my brother, Otey Railey, to his home in the upper part of this State. This dwelling-house could be used by my tutor. I could furnish one bed-room for him, and he could very readily supply himself from the parents of his pupils, with vegetables and for his wife; or instead of his boarding with me, I could, if he has a wife, give him ten dollars in cash a month for that. By giving me a prompt reply, dear sir, you will very much oblige me.

Let me refer you to my husband's cousin, Bishop Horatio Southgate, with whom I am personally acquainted.

Dr. Boyd is at present temporarily absent in search of a parish himself in the West. My address is Mrs. M. E. Boyd, care Rev. Dr. Fred. W. Boyd, Natchez, Miss.

I remain, Sir, yours with respect,

MARY E. R. BOYD.

KENTUCKY.

LEXINGTON.—MISS A. M. KENDALL.

I feel very much encouraged, my interest in my school deepens. It is an oasis to me; working *alone* as I am in this vast field, more than a thousand miles from home and friends; I doubt not that my faith would grow cold, and my courage fail, were they not daily renewed by the encouragement which my scholars give me. We need another teacher here very much. If those who have the power to employ another, could know *how much*, they would not, *could* not withhold the means. We also need a colored Church. The people desire it. *The harvest is ready*. Surely these immortal souls are precious in the sight of God. If our Church permits this opportunity to pass unimproved, it may never again return.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from June 1st to July 1st, 1868:—

VERMONT.

Rutland—Trinity Ch..... \$2 00 \$2 00

RHODE ISLAND.

Providence—Christ Ch..... 5 00
 " Grace Ch., add'l..... 7 75
 " St. Andrew's Ch. (special),
 for Rev. Mr. Thackara,
 of Fernandina, Fla., for
 support of a Freedman
 laboring under his di-
 rection..... 61 45
 Lonsdale—Christ Ch..... 104 02 178 22

CONNECTICUT.

Poquitanock—St. James' S. S..... 4 00
 Hartford—A Member of Christ Ch.
 (special), for Teachers..... 1 00
 Oxford—St. Peter's..... 5 00
 Hartford—Christ Ch. S. S., \$4; Offer-
 ing, \$3..... 7 00
 Naugatuck—St. Michael's..... 2 00
 Easton—From M. J..... 5 00 24 00

NEW YORK.

Hempstead, L. I.—St. George's..... 25 60
 Manhasset—Christ Ch..... 16 31 41 91

NEW JERSEY.

Newark—Trinity 237 85
 " Grace Ch. (special), for
 Charleston 17 46
 " Add'l..... 1 00
 New Brunswick—St. John's..... 12 60 268 91

PENNSYLVANIA.

Chestnut Hill—St. Paul's (special), for
 Teachers..... 227 00
 " Add'l..... 96 40
 Montrose—St. Paul's..... 10 00 333 40

OHIO.

Columbus—Colored Mission S. S. of
 Trinity Ch..... 26 18 26 18

CALIFORNIA.

San Jose..... 10 40 10 40

WISCONSIN.

Madison—Grace Ch..... 10 00
 Waukesha—St. Matthias'..... 1 40 11 40

MICHIGAN.

Houghton—Trinity..... 10 00 10 00

SOUTH CAROLINA.

Wimmsboro'—Reuben, William and
 Martyn, colored boys
 of Miss Finney's School 30
 " Sale of Books by Miss
 Finney..... 1 50 1 80

MISCELLANEOUS.

Anonymous..... 1 00 1 00
 Amount previously acknowledged..... 16,967 52
 Total\$17,876 74

Erratum.—In July No. \$25 25 is printed as from St. John's Church, Burlington, N. J. It should have been from St. John's Church, Brooklyn, L.I., through Rev. J. B. Smith, D.D.